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CENSUS OF INDIA, 1901.

VOLUME XXIII.

KASHMIR.

PART I.

REPORT

31033

BY

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AND

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Printed by:
THE "CIVIL AND MILITARY GAZETTE" PRESS,
Sole Contractors for Printing to the Punjab Government.

1902.

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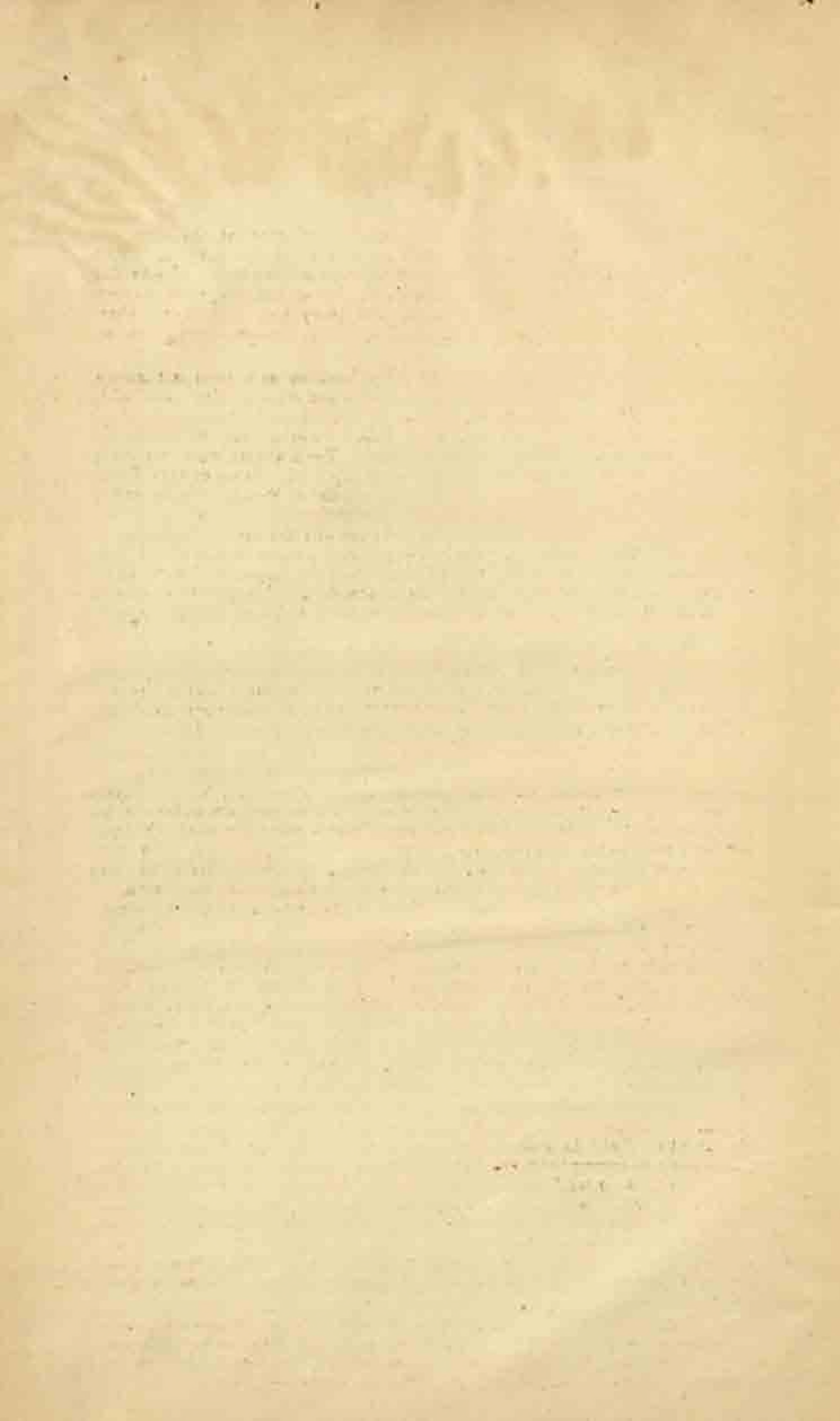
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PREFACE.

The tables prepared from the information collected at the Census of March 1901, will be found in the next volume of this work. This volume contains a report on the results of the census operations. In dealing with the results I have confined myself, as far as possible, to an explanation of the exact value of the statistics, and every here and there, where the data was available or comparison possible, to the changes during the last ten years which they indicate.

This report has been prepared under difficulties as to time and leisure. This is the second year of my service in the State and my attention was already pre-occupied in introducing such reforms in the Revenue administration as seemed most essential. And I must admit that I have not been able to do full justice to the report within the time limited. The statistics were not ready for comment till so late as January and February 1902. Some of them I may add are anxiously awaited even now—the middle of March. The spread of the plague epidemic frightened away the abstractors and the tabulators and resignations began to pour in faster than is generally the case for applications in respect of appointments. I began to apprehend serious results at one time, but strenuous efforts, however, secured once more the despatch of work, and I am glad to say that my work is well nigh finished, and I hope to be able to submit my Report to the Census Commissioner for India no sooner the press have accomplished their part of the duty. Another phase of difficulties incident upon census in a State, i.e., the infinite diversity of the materials to be dealt with, and the infinite ignorance of this description of work on the part of the majority of the machinery employed was not wanting to add to the predicament. The present census has, however, shown us where our chief difficulties lie, and how and why we have not been able to overcome them.

Total want of literary help and material from libraries comes next. The inadaptability of our Civil Officers of the olden type to the nature and exigencies of statistical record is another aspect which may be mentioned. In fact, I may say, Major Kaye, the Settlement Commissioner, somewhere in his note to me remarks that one of the Settlement Officers under him has confounded the statistical history with the history of the place. We may well imagine then, what can be the result in the case of those District Officers who have not come within the influences of the experience gained in training in British India. I do not mean to say that the District Officers rendered me no help; on the contrary, they gave me every possible assistance which they could under the circumstances. I have made free use of the information thus supplied by them and especially in the chapter on castes, tribes and races, which necessarily required a great deal of local knowledge. The report sent in by Pandit Rām Dhan, in his capacity of Wazir Wazārat at Kishtwar, was exceptionally good. I am glad that contiguous as the two territories are, namely British India and the State, my twenty-two years' experience has, as a Revenue Officer there, although perhaps not to the desired extent, yet filled up the deficiency which was likely to be felt for want of experience of this country.

I do not, however, think that the information which I have summed up becomes less worthy of notice or record on these accounts. I may well quote Mr. Ibbetson that "In matters such as are discussed in this Report the next best thing to having them put rightly is to have them put wrongly if only the wrongness be an intelligent one; for so we stimulate inquiry and provoke criticism; and it is only by patient and widespread inquiry and incessant minute criticism that we can hope to arrive on these subjects at accurate information and sound generalization." I need not be afraid of criticism, should, in fact, invite it and shall be glad to find the District Officers of the Province "setting to work to correct and supplement the information given in this Report."

I must apologise for the omission of maps in respect to areas, &c., as in the absence of the whole State being subjected to the Settlement operations, such a thing was impossible and the time, labour, and money spent on preparing the maps for census purposes would not have been worth while.

I have here and again in the Report acknowledged my indebtedness for material other than the figures, and I take the opportunity of thanking those gentlemen now who have kindly assisted me. I applied for assistance to many officers of many Departments and to none in vain; and it is to the help thus received that whatever merit my report may be found to possess is mainly due. The reports and notes from the Governor of Kashmir, Pandit Maumohan Nāth and Diwān Amar Nāth, the Governor of Jammu, as well as those from Doctor A. Mitra deserve special mention.

I think I should not omit to express my indebtedness to Diwān Pandit Daya Kishen Kaul, B.A., Private Secretary to His Highness the Mahārāja Śāhib Bahādur, for the help he rendered in facilitating the enumeration of the Private Staff of His Highness the Mahārāja Śāhib as well as the males and females in attendance at the Inner Deodhi palaces. My warmest thanks are also due to Major J. L. Kaye, the Settlement Commissioner. I am also thankful to Captain A. D. Macpherson, Political Agent, Gilgit, for a full description of marriage ceremonies in Gilgit. In conclusion I may perhaps be allowed to express my thanks to the members of the Census establishment for the assistance which they have afforded and the work they have performed. Since the commencement of the task a year ago, Pandit Rāj Narain, who, besides his legitimate duties, worked as Deputy Superintendent for the abstraction and tabulation office, has earned my fullest approbation, as well as some other clerks of whom I have sent a list to the State Council for consideration and due recognition of their services. Any predilection for hard work which they may have possessed must have doubtless been augmented and fortified by the example of my Personal Assistant Pandit S. Rājbal, B.A., who from first to last proved himself to be not only a thoughtful but most industrious ally; in fact it is in no small measure to his unswerving attention to my orders and directions that much of the matter and information incorporated in the report have been secured.

I must also add that the Pandit is a young man of high abilities and education. He is remarkably intelligent and thoroughly reliable. The State is indebted to him for a good deal of hard work in connection with the Census operations. He deserves every consideration at the hands of the State and I commend his future prospects to the State Council.

If it may not be regarded as a presumption upon my part and an outrage to native etiquette I may be permitted as a servant to ask the Mahārāja Śāhib and the Rājā Śāhib to graciously accept my heartfelt gratitude for the support and countenance vouchsafed.

GHULAM AHMAD KHAN,

Revenue Member and Census Superintendent,

Jammu and Kashmir State.

INTRODUCTION.

1. The territories of His Highness the Mahārāja Sāhib Bahādur of Jammoo and Kashmīr, generally known as the *Rāsūt-i-Kashmīr*, comprise of—

1. Jammoo Province.
2. Kashmīr Province.
3. Frontier Districts.

2. *Extent and boundaries.*—The State is bounded on the North by some petty hill chiefships and by the Kara Korum mountains; on the East by Chinese Tibet; on the South and West by the Districts of Rāwalpindi, Jhelum, Gujrat and Siālkot in the Punjab, and the Hazāra country now a part of the North-West Frontier Provinces. The State of Jammoo and Kashmīr covers an area of 80,900 square miles, extending from 32°-17' to 36°-58' North latitude and from 73°-26' to 80°-30' East longitude, and is in direct political subordination to the Government of India which is represented by a Residency.

3. *Form of Government.*—The administration of the State is conducted through the instrumentality of Governors and Frontier Wazirs: Governors in the Provinces of Jammoo and Kashmīr and Wazirs in Frontier Districts. Formerly, the whole of the Frontier was under one Wazir only; necessity for parcelling it out, however, into divisions was perceived on the grounds of establishing an improved machinery of administration, as well as owing to the emergency, realized in respect of maintenance of uninterrupted communication between the different parts of the Districts, which were sometimes closed for months together, on account of heavy snowfalls. On the 12th of April 1901 orders were, therefore, passed to the effect that the Frontier should be split into the two following divisions:—

- I. The Ladākh Wazārat, comprising the territory included within the Tahsils of Leh, Kargil and Skardu; and the tract known as Zaskār (formerly a part of Tahsil Kishtwār, Province Jammoo), was also attached to Kargil.
- II. The Gilgit Wazārat, comprising the territory included in Gilgit Proper, the Astore Tahsil and the Niābat at Bunji; and the tract known as Haramush, which formerly constituted a portion of the Skardu Tahsil, was also added to the Niābat last named.

4. *Importance.*—These Districts, as a matter of course, command importance on account of their situation on the frontier; the Provinces of Jammoo and Kashmīr constitute, strictly speaking, the really important possessions of the State.

5. *Description of the country.*—The country, chiefly mountainous, may, as Drew says, with just the exception of a strip of plain on the South-West, which is continuous with the great level of the Punjab, be said to consist of the following regions:—

1. The regions of the outer hills, or the middle mountains, *i. e.*, Jammoo.
2. Kashmīr.

The third and the fourth are on the great watershed range. The third, which may be said to have a semi-Tibetan climate, includes Astore with some parts of Gilgit and Baltistān; and the fourth, which enjoys the pure Tibetan or almost rainless climate, takes in the rest of Gilgit, the greater part of Baltistān, and all Ladākh: with these great variations in level, the climate must of necessity change for every region. These several regions, therefore, are subject to a temperature, ranging from the tropical heat of the Punjab summer, to such a state of

freezing cold, that it retards and renders ineffectual the heat of the sun in its operations of melting the perpetual snow on the mountains.

6. One need not, therefore, be surprised to see people going abroad with very light clothing, if any at all, and attending to their out-door duties in some of the lower inhabited parts of the country; while in the higher, they may be seen shivering even in their warmest vestments, not unusually of sheep-skin. There are places in which people are confined to their firesides for nearly more than half the year. The element of moisture also does not play a small part in giving another variety to the climate. Thus the whole kingdom of Jammoo and Kashmir State is again susceptible of division into the following four degrees of humidity:—

1. The middle mountains of Jammoo, where there is periodical rainfall.
2. Kashmir, where there are no periodical rains, but there is rainfall enough for all crops but rice without need of irrigation.
3. Tracts where no crops can be raised without irrigation, and the hill sides for the most part bare, with some forests on portions of the mountain slopes, such as Astore and some parts of Gilgit and Baltistan.
4. Where no crops can be raised without irrigation, and the country is destitute both of forest and of pasture. This tract is almost rainless, and covers a part of Gilgit and a greater portion of Baltistan.

7. The outer region composed of a series of ridges, with varying elevations of 1,000 to 2,000 feet above the plain, is situate from 2,000 to 3,000 feet above the sea. Then comes a tract of country consisting of numerous other ridges parallel almost to the first; and enclosed between the two is a long narrow valley, the greater part of which is nothing but rugged space, covered partly by low bushes and partly by naked rocks of sandstone.

8. The heights in the "middle mountains" range from 8,000 to 10,000 feet, and are covered with either pasture or forest. Hills in this region, unlike their sisters of the outer region, are not in parallel lines but in ramifications divided by equally diverging valleys. Some of these valleys dip down to as low as 2,500 feet. A great chain of snowy mountains branching off in the direction of South-East and North-West divides the drainage of the Chenáb and the Jhelum rivers from that of the higher branches of the Indus. It is by these branches that the valley or plain of Kashmir is enclosed, the hills of which rise from 14,000 to 15,000 feet high, while the valley itself encompassed by these vast elevations falls down to a level of 5,000 to 6,000. Beyond this great range we find a wild tract of mountainous country, the whole of which is very high; this forms the north-western part of Tibet while Ladákh and Baltistán constitute its minor divisions, inclusive of Gilgit.

Note.—In para. 8 of the last Census Report (1891) the great snowy range of mountains described as affecting a division in the watershed of the Chenáb and the Jhelum on the one hand, and the higher branches of the Indus on the other, is said to run South-East to South-West. This is in conflict with the direction given by Drew. As in matters of this description, we can do nothing else but transcribe from standard authorities, on the subject, I am not quite clear how the compiler of the last Census Report has ventured to alter the description of the direction, as given by Drew, namely, south-east to north-west into south-east to south-west. I have examined the map for myself, and advancing no pretensions to be an expert in such matters, am inclined to adopt the description given by Drew, on the principle, that if one is to err at all it is safe to do so on the side of the better authority.

9. The tables give a detail of the divisions and sub-divisions of the Jammoo and Kashmir State as they at present stand, together with the results of the present census. The total population of the Jammoo and Kashmir State now shows an increase of 361,626 souls, or 14.21 per cent. The increase necessarily effected by reason of the introduction of the Railway in a part of the State and the through communication established between Pindi and Kashmir and the out-lying internal as well as Frontier Districts, in addition, to the enumeration actually held this time in Gilgit, constitute the causes of, and evidently account for, this rise in the number of population. The variation in increase in the different parts of the State is exhibited in Abstracts II, III and IV. In the Jammoo Province there is an increase of 81,764 souls or 5.68 per centum; in Kashmir the amount of increase is still greater, and goes up to so far as 208,353

or 21.95 per centum, whereas in the Frontier Districts the percentage reaches 46.03, i.e., showing an increase of 71,509 persons. The increase in the Frontier Districts seems to be astounding at first sight, but it is, strictly speaking, easily accounted for when we refer to para. 265, page 180, of the last Census Report. The actual enumeration for Gilgit, only took place, for the first time, on this occasion, and there is nothing remarkable to find the population existing there giving us a percentage of 46.03 over the return of the census of 1891. Increase of 5.68 per centum in the Jammoo Province is slight indeed, when compared with the sister Province of Kashmir, which shows an increase of 21.95 per centum. The opening of the Jhelum Valley Road has been a great boon to traders and has led to a large influx of people into the valley. The salubrious climate of the country, not to mention the inherent natural tendency in all populations to increase, according to Malthus, is such that it should, in the words of Mr. Lawrence, double the population of Kashmir every ten years. The increase of 7,483 persons or .26 per centum is for one thing attributable to the fact that provisional totals not having been received in time from certain far off and hilly tracts, preliminary figures had to be accepted. It was not, of course, free from mistakes, subsequently detected while worked out.

TOTALS, 1901.						VARIATION.	
FIRST TOTALS.			FINAL.			Number.	Percentage.
Persons.	Males.	Females.	Persons.	Males.	Females.		
2,898,005	1,536,428	1,361,667	2,905,578	1,542,057	1,363,521	+ 7,483	+ .26

A SHORT ACCOUNT OF THE CENSUS OPERATIONS.

10. *A brief description of the Census Operations.*—The Census Report for 1891 says that "no previous census appears to have been taken, the enumeration of 1873 being far from reliable." Strictly speaking, therefore, this constitutes the second census in the State. I believe, it will not be regarded as a reflection on the last Census Report, if I were to add here, that the present enumeration is necessarily more accurate than either of those which have preceded it, because what I say is founded on my personal experience of the manner in which the different offices in the State are worked. This much, at least, is certain that the directions issued from time to time, and the constant inspection, exercised by means of inspectors appointed for the purpose, and by my Personal Assistant, as well as subsequently by myself, tended to bring about much greater minuteness of detail on the present occasion. As an instance I may remark, that sometimes I found, to my regret, that enumerators had, instead of enumerating on their own account, satisfied themselves simply by enquiring from the heads of the families, how many children, youths and adults, of each sex, were sleeping under their roof, and the numbers only, thus ascertained, were entered in the appropriate columns.

11. *Scheme of Operations.*—The scheme of operations followed in the present census, in pursuance of the Code issued by the Census Commissioner for India, may briefly be summarised as follows:—

- (a) Division of the country into blocks or units of enumeration;
- (b) Preparation of list, of houses and families, and the numbering of houses;
- (c) Preparation of a preliminary record of the population, by an agency previously selected and told off for the purpose.
- (d) The Census itself;
- (e) And finally, abstraction, tabulation, and compilation of tables, respectively.

12. The various operations are discussed at length in their proper places, and it will be sufficient to give here such a general outline of the method of enumeration, as may enable the reader to understand how the results of the present census, to be discussed hereafter, have been arrived at.

13. *Division of country into blocks.*—The first thing done was to split up the whole country into blocks of such a size that a single enumerator could, on the census night, conveniently go over the whole block within the time limited. In the hilly tracts, where houses are scattered over a large area, the number of houses, for the blocks, was fixed at a smaller figure than what was prescribed; in such places it was considered expedient to allot to each enumerator so many of the small scattered hamlets and isolated homesteads only as he was able to deal with.

14. *Numbering the houses.*—The next step was to make rough sketch maps of blocks in towns and villages, showing the position of the various houses and homesteads therein, as also the route which the enumerator was required to follow on the census night, and to paint upon the walls of the houses the serial numbers of the houses in the block. The serial number was continuous for the whole of the ward, although it consisted of several blocks. In the towns of Jammoo and Srinagar special arrangements were made, and the numbers painted, in white, on black varnished tins, were nailed on to the doors or such other conspicuous places as could be easily perceptible on the census night.

15. *Definition of a house.*—It is quite impossible to describe the difficulties experienced in defining a "house," as used for the purposes of census. In hills and in plains, where a peasant lives with his family occupying a house or a hut built among his fields or alongside his well or in one of a small group of such separate houses, which lie close together and constitute a hamlet, the matter is simple enough. But more than common sense is required, in determining a "house" where buildings are entered in by one, two or more gates, leading into main streets, which do not communicate with each other. There may be found certain enclosures or large compounds, round each of which are ranged *bothas* or buildings respectively occupied by one to a dozen families closely related to each other. In towns, it becomes the more so, where one spacious and commodious building, opening on to a common courtyard, is often converted into poorer quarters by the admission of tenants with varying durations of tenure. Moreover, it not unfrequently happens that a whole section of the community sometimes inhabits a ward accessible, by only one gateway, consisting of a confused mass of houses, yards and interior courtyards intermingled in a most puzzling manner.

16. Instructions, therefore, as explanatory as possible, were issued on the subject to the enumerators. These instructions are given at full length in their proper place.

17. *Recrud of Preliminary Enumeration by means of a selected agency.*—Meanwhile the different responsible officers of the State were called upon to select agency for the actual enumeration, which had also to attend to the preliminary work, described above. The State Council had already invited the attention of the heads of all the Departments in the State to co-operate with the Superintendent of Census Operations for the State. The one thing needful was to find men of sufficient intelligence to understand what was to be done and recorded, of sufficient education to record it, and in sufficient numbers to cope with the task of counting the whole of the population in a single night. Herein, as promised before, lay the one great difficulty of the Census Operations. In the summer capital of the State it was, comparatively speaking, plain sailing. In the Province of Kashmir, however, where the Pandits know their 3rs, no difficulty on this score, was at all expected to arise and it was not only disappointing but almost disgusting to receive, at one time, a report from the local authorities, that the requisite number of hands was not forthcoming. In District Muzaffarabad of the Kashmir Province paid agency had to be employed for the purpose. All the State servants, therefore, in any measure, under the District Officers, together with many lent by other Departments, were called upon to assist. When, in countries, which are advanced in culture and civilization; where men are awake to a sense of their duty towards their superiors, towards their fellow creatures as fellow-workers, petty feelings in this world are not altogether a thing of the past; it is easy enough to imagine, that within the course of my census experience, it not unfrequently

happened, that a favourite police officer here, a responsible forest incumbent there, or, for the matter of that in the Revenue Department even, a pet patwári would sometimes, on the call for help in the operations, by responsible local authorities, resent and prove refractory, and raise futile objections in one case and technical in the other. It is not to be inferred from the foregoing remarks, that the heads of any Department were in the least inclined to countenance the attitude assumed by their subordinates, inasmuch as, whenever the matter was brought to their notice, the recalcitrant offender was invariably brought to a sense of his duty and never spared.

18. Raises of cities, members of municipal boards, rural notables, zaildars and the like, constituted the ranks of the superior agency, while village headmen, literate shop-keepers, priests, Pandits, Maulvis and small land owners, as well as students from schools, helped in the enumeration. Of the above named agency some rendered assistance to the authorities either through hope or fear, but some, I am pleased to remark, took a genuine interest in the work and looked upon the whole proceeding as a solemn function, in which they thought it to be a privilege to assist; learning all the directions by rote like a parrot, so much so, that sometimes even the least hint of a word to them would make them reproduce the whole passage, whereas a sensible question on the same quotation was sure to confound their best intellect, and failed to elicit the desired answer. Such class of people took the greatest pride in their temporary association in the affairs of the State.

19. Such material, however, as was available had to be made the best use of, and a good many persons who had the requisite qualifications, and many who had not, were pressed into the service. As a rule, the enumerators were chosen, as far as possible, from among the residents of the area to be enumerated; but in cases where no capable man was forthcoming, arrangements had to be made from the neighbouring towns or villages according to circumstances.

20. *Preliminary Records.*—Having sketched out the work for them, selected the agency, and practically trained the same; the officers in charge began, after the advent of the New year (1901), the preparation of the preliminary records, which were, after certain corrections due to subsequent births, deaths, and movements of the people, to represent the results of the census night as the outcome of the whole operations. The village population is comparatively a stationary one, and the alterations made in the entries on the census night were comparatively few. It was made and corrected at leisure, during the month of February 1901, and during the greater part of that month, the staff set apart for the Census Operations, was busily employed; the enumerators going round their blocks from house to house, putting down the required particulars from each person; and the superior officers riding from village to village and from block to block, inspecting, examining, checking and correcting throughout their respective charges. In certain far off and remote areas of the State, these enumerations were conducted so early as December 1900. The attainment of a really accurate record depends not only upon intelligence, but also on the exercise of tact, patience and perseverance. Allowance, however, under all circumstances, will have to be made for want of due intelligence in the enumerators, and the illegibility of their hand-writing; and it is, therefore, not to be wondered at, that in a great many instances, the record was practically prepared by a supervisor or a patwári, rather than by the enumerator himself. In cases where supervisors also were not above the common run of the enumerators, a patwári had to attend to the records made by the supervisor.

21. There is no doubt about it that the position of the initial recording scribe sometimes became very awkward, where the answers to the questions seemed to conflict with his own preconceived theories. In cases like this, he was directed not to give scope to his notions or use his discretion; though at the same time, it was very difficult to take the statements of the people interrogated, at their own words. Thus where a tottering old man would represent himself to be a young man of 30 or 35, and especially when the same old man would increase or decrease the number of years to an indefinite amount, each

time he was questioned on the subject, and would in the end, when pressed to form, as best as he could, an exact calculation of his age, give up the attempt at variation and commend to the enumerator his venerable gray-beard and thin spare body, to form the idea of his age for himself. Likewise, where a well-known Arora returned himself to be a Khatri, his statement was rejected and his true caste entered in the schedules, and where again a Muhammadan Sbeikh traced his descent from a Sayad and wanted to establish himself as such his word was directed to be given little credence to, by the counting enumerator. So again, where a Kalal proclaimed himself to be other than what he really was, his word was not to be relied upon; all the same, it was clearly impressed upon the enumerators that just as they were not to introduce their own notions in the conduct of the Census Operations no less were they to misconstrue appearances or representations made to them, for it would be quite unsafe to suppose that a shop-keeper, merely because he sells wine on the premises, must be telling an untruth when he returns himself a Khatri or Banya which, for all that one knew, he might in reality be.

22. My duties in connection with the Revenue Department left me little time to devote myself wholly and solely to census work and inspection tours. I, therefore, asked my Personal Assistant to devote the major portion of his time in making inspections, and the errors which have been detected by him, have consequently been numerous. I, too, was not unmindful of the work, and when out in camp, it was not unoften that I made a round in a village or ward so late as nine or ten on a December night, to check the entries made by the enumerators, while the hour and body courted rest after a day's long ride and disposal of the revenue work at the halting station.

23. About a week before the 1st of March 1901, supervisors and charge superintendents visited their blocks to assure themselves that all the enumerators were at their posts, with their records completely checked; and to issue some supplementary instructions necessary for the census night.

24. On the 14th of February 1901, proclamations in the vernacular were issued to the people, asking them to remain at their houses after nightfall on the 1st of March 1901, and to keep awake with lights in their houses till the enumerator had visited them. The city of Jammoo, head-quarters of the Census Superintendent of the State, presented quite a scene that night; the activity and the bustle that prevailed throughout the capital would not have allowed that night to be distinguished from the day had it not been for the infallible signs of moonlight and torches.

25. People were found keeping up and amusing themselves in various ways waiting the arrival of the enumerator. Checking agency was as complete and sufficient as was possible under the circumstances. The heads of all the Departments might have been seen making rounds in order to exercise a thorough and complete check. Enumerators read out to the heads of the families all the entries in the schedules, struck off such persons as had died or gone away, made new entries for additions to the family in the shape of visitors or births since the preliminary enumeration, and then passed on to the next house. Special arrangements had, in consultation with the North-Western Railway authorities, been previously made for counting passengers in the trains. Due arrangements had likewise been made for the submission of the provisional totals to the Census Commissioner for India to whom the names of responsible District Officers had duly been telegraphed.

26. *Attitude of the people.*—The attitude of the people in connection with the operations was not in the main other than what could be desired. It was cheerful and admirable throughout. Occasionally an ill-tempered old woman or a coughing old man or a peevish shop keeper would resent the questions put by the enumerator. Saving such exceptions, the feelings of the people towards the census were not obnoxious. Although the majority of the people remembered the previous census to have passed away without any evil effects following its heels, yet here and there it was not held to be unconnected with some exactions or imposts. As a general rule, however, people looked on with

indifference. Strictly speaking, my opinion in the matter is, that if there was any misconception, it was due to mischief-mongers who raised false alarms in order to enjoy the fun. For instance, in the District of Jasrota, it formed the subject of general talk that census was invariably followed by loss of life. In another district, Udhampur, census was identified by the Gujars (cowherds) with their yearly enumeration of live-stock and the Government, it was held by them, instituted all this elaborate calculation to take stock of the population which it was domineering over. In Ladákh, the Frontier District, the nature of the people and position of their country added another variety to this topic in attributing to the Government of India a desire to make an inroad upon Lasa, and was recording sex and age to increase the numerical strength of its armies should occasion arise to give effect to the invasion under contemplation. In the hilly tract of Tahsil Rámbar, District Udhampur, an invidious shape was assumed by the report that young ladies of prepossessing appearance and fascinating manners were in requisition, under orders, for exportation to Europe on the occasion of the celebration of the ensuing coronation. *Mirabile dictu* with a view to frustrate the possibility of such a contingency, these apprehensions were practically translated into action, and before the authorities could well be asked to relieve the people of this groundless and base anxiety, not less than 109 marriages had been celebrated within a very short time. The number given above, strangely enough, includes girls not only of a marriageable age, but those also who can hardly be said to have passed the state of infancy. Girls of two to nine are shown as included in the number—the marriageable portion (ranging from 10 to 20 years of age) being only 40. Of 20 there was only one, of 15 six, while the rest were below that age.

27. Nor was there wanting a display of extraordinary genius on the part of the enumerator in connection with certain entries. In Jammoo a woman was returned a pleader, and another was reported to be a military servant. Another, a minute and a critical enumerator, returned a male member of the population to be a "State servant praying for the welfare of the cattle." ملازم - رکاری دعا کرتا ہے مویشی. Similarly, another enumerator in Tahsil Rámsi, Udhampur District, attempted to justify himself in treating a *kotha* as an inhabited house, because there were two buffaloes in it.

28. There is no doubt that the people were a trifle bored by the whole thing, more especially by the frequent repetitions and attestations of the original entries, but with few exceptions here and there they had little objection to giving all the information asked for; and occasionally, perhaps, the occupation of the women were withheld or misrepresented; but as a general rule the people regarded the whole business as an administrative freak.

29. *Abstraction, tabulation and compilation.*—The operations subsequent to the actual enumeration consisted in abstracting, tabulating, classifying the entries and compiling the results. The system being rather an elaborate one required not only energy, but constant application to work as well. The new method of sorting slips was found to be more convenient than the old one in which the process has hitherto been conducted in the various foregoing operations.

30. *Description of slips used.*—Slips of four kinds were used, each kind indicated a separate religion by the shade of its colour. Slips of brown, half-bleached, red and green denoted Muhamáadans, Hindus, Sikhs and others, respectively. In addition to this, six symbols were also used expressive of the civil condition of the people enumerated as below:

Civil condition.	Male.	Female.
1. Unmarried.		
2. Married.		
3. Widowed.		

On each slip was shown :—

In the first line, the thāna or the given unit for abstraction.

In the second line the upper fraction denotes the number of the book abstracted from, and the fraction below, the number of the individual enumerated.

In the third line the religion with its sub-head, if any.

The fourth line shows the age and the civil condition as indicated by the above symbols.

Caste, tribe or race is given in the fifth line.

The main occupations of the actual workers are shown in the sixth line.

Subsidiary occupations are shown in the seventh line.

Eighth line shows the means of the subsistence of dependants.

The ninth line is meant for birth place.

Language is shown in the tenth line.

Literacy in languages, other than English, is put down in line eleventh.

In the twelfth literacy in English alone is given.

31. Infirmities had to be abstracted direct from the books.

32. The slips used were of a uniform size of $6'' \times 2\frac{1}{2}''$; the full size is given below :—

تہا
نمبر ہائے
۴
<i>Symbol expressive of the civil condition.</i>
۵
۸
۹
۱۰
۱۱
۱۲ صلح ۲ د
۱۳
۱۴
۱۵

The numerical figures borne on the slip represent the columns of the schedules in the enumerator's book.

33. *Sorting the Slips.*—Sorting had next to be attended to, and it was done by each village or ward; first for each religion and then for each religion by sect and civil condition.

34. When all the books pertaining to a given unit for tabulation had been so abstracted and sorted, a general register of the unit thus abstracted dealing with the details described above in the form of a book was then prepared. This register formed the basis on which the tabulating establishment proceeded to sort and re-sort the slips for the particular area dealt with in the register, by each religion, caste, tribe or race and other information required for the purposes of tabulation.

35. *Rate of progress and degree of accuracy.*—The introduction of the slip system when worked by a sensible staff can rightly claim superiority over the old one, which was lengthy and tedious. Under the old system an abstractor was obliged to spread out before him the books relating to a village or ward, sorting and re-sorting the entries from them according to the desired information by means of tick marks. The space occupied by the books, thus spread out, was of necessity so large that he had, in order to ensure accuracy, to go round and shift his position constantly, to satisfy himself that he had not been a victim to his vision due to the inordinate extent over which his volumes ranged. Under the present *régime* a circular space, and that not more than nearly $1\frac{1}{2}$ square yard, is all that is wanted for one to pile up the separate slips one over the other about him, so as to enable him to pick up the right slip when required. It is easy enough, therefore, to perceive that a system which is equally commendable as occupying smaller area as involving less waste of time and trouble could not be otherwise than less expensive too.

36. *Error easy of detection.*—The one great feature about this system, in which it claims ascendancy over the old one, consists in the facility and promptness with which cooking and fudging can be detected.

37. *Cost of the Census.*—The operations threw a great deal of extra labour upon a staff, which was, at least, in certain cases already overworked, without any hope of additional remuneration, as they took men away from their regular duties which naturally fell into arrears, and had to be cleared off afterwards, thus temporarily disturbing the whole routine of district administration. But these operations were exceptional in their nature, the Government of India attached great importance to their being carried out thoroughly and successfully. The whole body, therefore, actuated by a sense of duty put off for the time being all such unimportant work as could be slighted for a time with safety; applied themselves to the census work with will and enthusiasm, and strained every nerve to ensure a satisfactory result so far as I can judge.

38. The total expenditure on the census operations as estimated and provided for in budget amounted to Rs. 42,138, or, in other words, it exceeds the amount incurred on the occasion of the last census by Rs. 16,484-10-6. The excess, in my opinion, is to be ascribed to the fact that owing to the necessity of issuing systematic and methodic instructions, received from time to time from the Census Commissioner for India, regular staff constituting the Direction Office was maintained as such, previous to the night of the enumeration: apparently this part of the work, though probably not quite so elaborate as on the present occasion, must inevitably have been attended to by some hands in the previous Census Operations, though not specifically mentioned anywhere in the last Census Report. Out of the total sum thus allotted for the purpose, the following items were disbursed in connection with this part of the operations as detailed below:—

	Rs.	a.	p.
1. Pay and allowances of officers and establishment ...	6,139	1	6
2. Travelling allowances ditto ...	744	9	0
3. Enumerators	55	5	4
4. Printing, Contingent and Stationery charges ...	9,517	0	8
5. Postage	300	1	0
Total	10,759	1	6

As to the remaining sum, no details can just now be attempted, as the work subsequent to the census night is still going on, and can by no means be said to have been completed. Advantage will be taken to give a detail in respect thereof later on in the administrative part of the Report. The total cost of the census, therefore, comes up to Rs. 14 per thousand as against Rs. 10 per thousand of the last census as returning 2,905,578 population against the population 2,543,952 returned in 1891. The increase of Rs. 4 per thousand might appear striking in proportion to the increase in population, but having regard to the fact that the operations on the present occasion are admittedly more authentic and the data derived therefrom more reliable, it cannot be considered anything extraordinary. Efficiency and accuracy cannot be attained without adequate outlay. In pursuance with the suggestions received from the Census Commissioner for India, the administrative part of the report is to be taken in hand on the completion of, and subsequent to the printing of, the Imperial Report. I quite contemplate that a supplementary sum of some ten or fifteen thousand rupees will have to be provided for yet, to meet the expenses incident thereto, as well as in connection with the printing of all the reports, not to mention the amount of the rewards to be bestowed upon officials and others who have served during the recent operations, and a list of whose names is still awaited.

39. *Results of the Census accuracy and value.*—Without pretending to question the accuracy of the census operations conducted in the year 1891 in respect of its actual enumeration, I would venture to remark that the care and precision with which the operations have been carried out on the present occasion, leave little room for doubt in the opinion of those best able to judge that it has been wonderfully exact. It is quite natural that this census should, with the gain of experience during the last decade, coupled with improvements introduced in working the operations, be, if anything, more accurate than the previous census of 1891. Some of the officers who have served in both, assure me that the accuracy attained on this occasion was decidedly greater than in 1891.

40. There were, of course, as there must always be, errors of omission and commission here and there; but in no case which came to notice were they allowed to go uncorrected. The accuracy as regards numbers, sex and civil condition is, of course, greater than that of those regarding religion, caste and other particulars required to be recorded. The District Officers tested the records most carefully and in an exhaustive manner. It was a judicious arrangement not to ask the names of the females and to put down only *aurat*, woman, in its appropriate column, where the party interrogated demurred in mentioning the names of the females of his household. The people had no motive left, therefore, to conceal the number of women living in, or with, the family. As regards the other entries, in the schedules, they may be said to be as correct as is possible, under the circumstances and a discussion at length will be found in the chapters on the subjects.

41. Although in the present instance advantage was taken of Rái Bahádúr Pandit Bhág Rám's suggestion (*vide* para. 292 of the last Census Report), of placing in the highest revenue authority the final control of the Census Operations, I may be allowed to add here, that it would have been far better if a practical shape had also been given to his other suggestion, *viz.*, relieving the Census Superintendent and the Provincial Superintendents of all other official duties. In other words, what is meant is that in future it would be desirable that the operations be put under the charge and control of officers who can devote the whole of their time to this work, and have nothing else to divert their attention: though I cannot refrain from remarking that the centring of the final control in the highest authority in the administration, is not without its advantages, administrative and otherwise.

ABSTRACT I.—(Jammu and Kashmir State).

TOTALS SHOWING VARIATION IN POPULATION SINCE 1801 AND PERCENTAGE OF VARIATION.

National Divisions	Provinces and Cities	Populations, 1901.			Population, 1801.			Variation 1801 to 1901. Increase (+) or Decrease (-).		Remarks
		Persons	Males	Females	Persons	Males	Females	Number	Percentage	
1	2	3	4	5	6	7	8	9	10	11
	Total of Jammu and Kashmir State	2,906,578	1,542,057	1,364,521	2,543,952	1,353,229	1,190,723	+ 361,626	+ 14.21	
	Jammu Province	1,531,307	807,793	723,515	1,439,543	770,241	669,302	+ 81,764	+ 5.68	
	Kashmir Province	1,157,394	616,887	540,507	949,041	503,345	445,696	+ 308,353	+ 21.95	
	Frontier Districts	226,877	117,378	109,499	155,368	80,643	74,725	+ 71,509	+ 45.02	
	Jammu City	33,130	22,221	10,909	94,542	22,545	11,997	+ 1,585	+ 4.60	
	Brinagar City	122,618	65,542	57,076	118,990	62,720	56,270	+ 3,658	+ 3.08	

ABSTRACT II.—(Jammu and Kashmir State).

JAMMU PROVINCE.

TOTALS SHOWING VARIATION IN POPULATION SINCE 1801 AND PERCENTAGE OF VARIATION.

Serial No.	Province.	District.	Administration Divisions.			Year 1901.			Population, 1801.			Variation 1801-01			Variation 1801-1901		
			Tahsil.	Sub-division.	Thana.	Males.	Females.	Total.	Persons.	Males.	Females.	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
JAMMU PROVINCE.																	
TOTAL JAMMU PROVINCE INCLUDING DISTRICT OF JAMMU.																	
						1591,307	507,762	713,515	1,439,543	770,241	669,302	...	...	61,784	+5.68	...	...
						338,734	178,179	160,820	301,041	158,720	142,321	...	...	+37,758	+12.64	...	...
						344,018	185,722	158,296	307,970	169,413	138,557	...	...	+36,048	+11.7	...	...
						197,924	71,902	60,002	102,395	60,104	42,291	...	...	...	...	...	...
						78,826	41,060	37,700	73,722	39,957	33,765	...	...	...	...	...	...
						73,384	39,260	34,327	68,385	36,514	31,871	...	...	...	...	...	...
						63,632	33,694	30,117	53,618	33,008	20,610	...	...	...	...	...	...
						284,048	151,425	132,623	322,515	173,421	151,094	...	...	-39,487	-12.2	...	...
						60,492	36,544	29,805	61,684	34,350	27,334	...	...	...	...	...	...
						61,000	34,731	30,178	65,256	34,801	30,455	...	...	...	...	...	...
						60,002	31,231	28,403	62,734	30,768	27,970	...	...	...	...	...	...
						46,550	24,092	22,107	48,226	25,890	23,330	...	...	...	...	...	...
						36,282	19,114	17,169	31,079	16,089	14,980	...	...	...	...	...	...
						6,657	3,196	4,751	9,470	5,000	4,470	...	...	...	...	...	...
						400,229	210,075	190,154	255,439	138,263	117,176	...	...	+44,730	+12.68	...	...
						67,418	32,167	32,331	70,750	37,897	32,853	...	...	...	...	...	...
						84,515	42,260	42,250	86,514	45,078	41,436	...	...	...	...	...	...
						72,823	38,027	39,896	71,719	39,176	32,542	...	...	...	...	...	...
						69,934	34,256	31,841	65,848	33,877	31,971	...	...	...	...	...	...
						82,370	41,345	37,934	53,227	28,715	24,512	...	...	...	...	...	...
						154,213	82,391	71,822	151,518	81,434	70,084	...	...	+8,886	+1.78	...	...
						42,822	23,898	18,494	39,459	22,247	17,108	...	...	...	...	...	...
						42,504	22,470	19,895	31,051	22,406	19,403	...	...	...	...	...	...
						69,027	36,024	30,004	70,147	36,717	33,430	...	...	...	...	...	...
						34,311	17,560	10,811	32,433	16,775	15,658	...	...	+1,978	+5.79	...	...
						34,011	17,500	10,811	31,000	16,714	15,286	...	...	...	...	...	...
						304,498	160,678	143,800	368,805	141,940	126,663	...	...	+36,860	+13.36	...	...
						85,259	41,809	35,270	71,880	38,846	33,034	...	...	...	...	...	...
						71,341	37,055	33,280	65,073	34,023	30,101	...	...	...	...	...	...
						74,758	38,179	33,000	62,725	32,725	29,960	...	...	...	...	...	...
						70,316	36,682	30,000	66,682	35,614	32,686	...	...	...	...	...	...

Transferred from late Jhelum District.

Since made a Jager, and as such, all information about it has been included in figures for Udhampur.

Abolished and its villages amalgamated with adjacent Tahsils.

Tahsil arrangements done away with.

ABSTRACT III.—(Jammu and Kashmir State).

KASHMIR PROVINCE.

TOTALS SHOWING VARIATION IN POPULATION SINCE 1891 AND PERCENTAGE OF VARIATION.

Natural Division		Province	Administrative Division			Population, 1904.			Population, 1891.			Variation 1891-01 : INCREASE (+) OR DECREASE (-).		Variation 1891-1901 : INCREASE (+) OR DECREASE (-).		REMARKS.
District or Sub-district	Total.		Persons.	Males.	Females.	Persons.	Males.	Females.	Number.	Percentage.	Number.	Percentage.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		
KASHMIR.	Jammu and Kashmir State.	Jammu and Kashmir State.	Total Kashmir Province	1,157,334	610,867	546,507	949,041	502,345	446,696	+208,353	+21.96			
				989,190	520,159	463,038	814,241	420,864	364,777	+174,955	+21.49			
				Abolished.	
			
			
			
			
			
			
			
			
			
			
			
			
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ABSTRACT IV—(Jammu and Kashmir State).

FRONTIER DISTRICTS

TOTAL SHOWING VARIATION IN POPULATION SINCE 1881 AND PERCENTAGE OF VARIATION.

Natural Division.	Province.	Administrative Division.		Population, 1901.			Population, 1881.			Variation 1881 to 1901: Increase (+) or Decrease (-).		Variation 1894 to 1901: Increase (+) or Decrease (-).		Remarks.
		Wazirist or District.	Tahsil.	Persons.	Males.	Females.	Persons.	Males.	Females.	Number.	Percentage.	Number.	Percentage.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HIMALAYAS AND SUB-HIMALAYA, WEST.	FRONTIER DISTRICTS.		Total	228,877	117,378	108,499	135,368	80,843	54,525	...	...	+71,509	+46.02	
		Ladakh	Ladakh	81,020	43,805	37,215	25,374	14,350	11,024	...	...	+3,340	+11.83	
		Ladakh	Skardu	124,872	67,865	56,977	110,326	56,598	53,727	...	...	+24,047	+21.79	
		Gilgit	Gilgit	20,885	33,778	27,107	10,760	10,125	6,574	...	...	+44,115	+203.09	

CENSUS REPORT OF JAMMU AND KASHMIR STATE, 1901.

CHAPTER—I. DISTRIBUTION OF POPULATION.

1. **Natural Divisions.**—According to the scheme of natural divisions prepared under the orders of His Excellency the Viceroy, and annexed to the 11th Note on Census Reports by the Census Commissioner for India, the State of Jammu and Kashmir falls under Himalayas and Sub-Himalaya West Division. The State embraced in the Division comprises of the Jammu Province, the Province of Kashmir, and the whole of the Frontier Districts lying on the north-eastern, northern, and north-western outskirts of the dominions of His Highness the Mahārāja Śāhib.

2. **Jammu Province.**—The Province of Jammu shows a population of 1,521,307 souls returned in the recent census of 1901, against 1,439,543 souls in 1891. This shows an increase of 81,764 souls, or 5·68 per cent.

3. The Province of Jammu consists of the following four districts :—

1. Jammu.
2. Udhampur.
3. Jasrota.
4. Bhimber.

4. Of these four Jammu is the only district which has been the field of and undergone the Settlement operations. Of the other three Udhampur is quite a stranger to these operations as yet ; parts of Jasrota and Bhimber having, however, been brought under settlement.

5. **Boundary.**—The district of Jammu is, on the north, separated from that of Udhampur and Bhimber by means of Karahi Dhār and Kali Dhār ; on the south it is contiguous to Sialkot in the Punjab ; the district of Jasrota lies to its east and on the west it is bounded by the Tawi, and Manawar a part of the Bhimber District. Total area covered by this district is 1,159 square miles with a population of 344,018 in 1901 against 307,970 of 1891, or an excess of 36,048 souls representing 11·7 per cent. The above figures are inclusive of the population of Jammu City which aggregate 36,130, inclusive of Satwāri Cantonment, and exclusive of Satwāri Cantonment 34,879 in the recent census, against 34,542 of 1891. The average per square mile exclusive of city is 266 souls while inclusive of it, it is 296 souls. In city itself, therefore, the increase of 337 souls is quite nominal. It comes to something like ·98 per cent., which means that there is not an increase of even one per cent. Facilities in locomotion, proximity of the British territories, and a palpable dissatisfaction of having its origin in the introduction of customs and additional *chungi*—an incentive to the discontents to migrate and seek shelter in the adjoining Rāj—at once present themselves as reasons for this inadequate increase in the urban population. To this might be added the fact that no pains are taken by responsible authorities to encourage local traders and afford impetus to commerce so as to lead to its prosperity as almost all the articles of consumption in the various offices in the State—Civil and Military—are imported and purchased from abroad. I am glad to remark that the attention of the State Council has been attracted to the subject of the *chungi* system and proposals for its amelioration are before it. It is a source of satisfaction again that there are signs visible on the part of the responsible Civil and Military authorities to effect a revival of the old practice of making all purchases for the Toshakhāna, &c., within the State. It is no secret that lakhs of rupees are spent in the supply of these demands and the investment of so much cash in exchange for unproductive articles means the dead loss of a vast amount of capital to the State. The authorities have come to realise this state of affairs, and the Vice-President contemplates, consistently

with the advanced state of affairs necessitating consumption of foreign merchandise indispensable, taking steps for the introduction of an improved system of local purchases.

6. Increase.—There is an increase of 11·7 per cent. in the whole of the district, and I am inclined to think that it is due to several causes of which settlement constitutes the foremost and the most important. The Settlement operations in the district were inaugurated in Sambat 1950 (1893 A. D.) and were brought to a close in 1954 (1897 A. D.). The term of Settlement extends to a period of 10 years. The new assessment shows an increase of Rs. 54,507; but this increase is due to the area of the waste lands brought under the plough rather than to enhancement in rates. Settlement operations while they have been the means of bringing in money into the coffers of the State have equally been instrumental in bestowing immense benefits upon the agricultural classes. All the arrears on account of land revenue, which for decades past, were outstanding against them, were remitted. Various *roscoms* (cesses) were also abolished. Rules for *begār*, a scourge to the people, thoroughly overhauled and an amount of immunity ensured to the great convenience of the masses. Grazing dues, an impost of vexation and trouble to the cultivators besides being a nuisance to the State so far as its collection was concerned, offering in addition a source of temptation to the less honest employés of the Department, was also abolished. Last but not the least, does the Settlement operation confer upon the agriculturists the boon of the recognition and record of the rights engendering a sense of security which may better be imagined than described. I am not speaking of the additional blessings which they bring to the Revenue or Judicial authorities in the assistance which they afford in the matter of the determination and adjudication of questions involved in land disputes. Land which had no value previous to the Settlement is now eagerly sought after by all persons. Cultivation has not only extended but improved; a perceptible degree of appreciation has taken place in the value of land inasmuch as a belief has grown in the minds of the people that a security of rights as well as a uniformity of procedure in the application of the law may be depended upon.

7. Circles of Assessment.—The district of Jammu has for the purposes of assessment been divided into seven circles:—

1. Circle Hardo Kandi of Tahsil Ranbir Singhpara.
2. Chakla Hardo Kandi, Tahsil Samba.
3. Chakla Inderwah, Tahsil Jammu, and Chakla Inderwah or Bijwat, Tahsil Akhnūr.
4. Chakla Bharri.
5. Chakla Kandi.
6. Chakla Daroon or Nali.
7. Chakla Pahāri.

The circles of assessment have been established after due consideration of the diversity of the soil and means of irrigation upon which depends the productiveness and the fertility of land. In the first two and the fifth of these circles the word *kandi* is used and it seems to be the same as the Panjābi word *kanda* or *kindra* in Hindustāni, meaning edge or side of a stream, or it may be the end of the slope of a mountain. According to common parlance in these parts the word when applied to land is used significantly to indicate land at the foot of a mountain and is the same as the Persian *darūn kōh*. In some parts of the country the land included in the circle differs considerably in nature and capability for production. It consists of three distinct varieties:—

- (a) Land, the surface of which is level and free of stones, retains much moisture, is rich and grows excellent crops with comparatively little rain. This land is the best *hātān* in the whole of the Jammu Province.
- (b) Land which is of the regular *kandi* complexion either steeply sloping or almost flat. This class of soil is full of stones which indeed make ploughing a tough job, they have, except when very numerous, however, but slight detrimental effect on the crop.

(c) Land which is situated on the ravines in the midst of the *kandi* hills. This is of a special class and bears little resemblance to ordinary *kandi* land.

8. Then comes Chakla Inderwah or Indar. The fertility of the soil and facility in the means of irrigation render this circle more valuable than the others.

9. Bharri circles depend on rains chiefly and with the exception, of a small area irrigated by means of wells they are productive only when there has been plenty of rain.

10. **Chakla Daroon.**—As the name would imply is situate between two hillocks, and in its shape follows the circuitous course of the surrounding hills. It is, therefore, to be concluded that such circles are comprised of two kinds of soils. One which is situated between the depths of the hills and the other on the hills themselves. The former, although unirrigated, retains moisture and is therefore naturally fertile, while the latter in its productiveness varies according to the excess or scarcity of rain.

11. **Chakla Pahari.**—These circles are sub-divided into soils of two classes. In one division the soil is mostly reddish loam, easily ploughable, of good depth, and retentive of much moisture. A large portion of the land is *dofalsi*, i.e., bears two crops every year and the crops are heavy.

The other division of the soil differs in that the soil is richer, of greater depth, and the rock surface in no part crops up to the surface of the soil.

12. The climate of the first two circles is much the same and helps to produce excellent wheat, *makki* and *kandi*. The third Chakla Inderwah of Bijwat in Tahsil Jammu and Bijwat is that part of the district which is chiefly irrigated by branches of the Tawi and Chenáb. It covers an area of only about 35,000 ghumaos, but is highly productive on account of the special facilities for irrigation which it commands. The climate of this place is moist and as a matter of course tells on the physique and produces weak, dull and sickly looking people. On the contrary, people inhabiting the *kandi* are strong, stout, and well built.

13. **Administration.**—For purposes of administration Jammu is divided into four tahsils, namely, Jammu Khás, Sri Ranbír Singhpora, Akhnúr and Sámbar. The town of Sri Ranbír Singhpora was founded by the order of His Highness the late Mahārāja Sāhib Bahādur, as its name implies. Had the original intentions of the late Mahārāja of establishing all the Sadder Courts there been fulfilled, the importance which it would have by now commanded would have been singular by virtue of its situation on the borders of His Highness' territories while now it forms but a small town of no importance. A major portion of the lands in this tahsil is Bharri and is notorious for its dryness and the depth of its well waters. Well-sinking is really an achievement here and in seasons of drought when the Darbār decided to make advances to the suffering agriculturists this tahsil stood second to Sámbar in coming in for under the head of Land Revenue Suspensions for a sum of Rs. 16,626 when remissions on that account in Sámbar amounted to about Rs. 33,000. In *lakdoi* advances made for the purchase of seeds, bullocks and the sinking of wells Sri Ranbír Singhpora heads the list and shows an appropriation of Rs. 11,325, of which not less than Rs. 6,085 forms the amount advanced for purposes of sinking wells.

14. The town of Akhnúr is situate on the right bank of the Chenáb, which brings down large quantities of timber from Bhadarwah and Kishtwar. The silt carried by the river is detrimental to cultivation, consisting as it does of pure sand; and the land on its banks suffers from diluvion continually. The land, consequently, gained by alluvion is worthless, being but sand, while the diluvion robs the villages of comparatively productive soil.

15. The fort, in which the tahsil buildings are situated, is associated with the historical fact of Mahārāja Ranjít Singh's visit to that town with a view on that occasion to induct formally into the sovereignty of the Jammu State by the application of the customary *tilak* to Mahārāja Guláb Singh.

16. **Prosperity and Condition of the Town.**—It was once a great mart for timber and the *kat* root. The timber mart has now been shifted to

Wazirabad and the *lot* root no longer passes through Akhnur. The octroi taxations operated in addition as a drawback upon trade. The merchants were not the only victims of it but also cultivators who inhabited the town and tilled the adjoining villages because the payment on their part of the land revenue did not absolve them from the demands and exaction of the *chungi* officials in respect of produce brought by them to their homes for personal consumption. I think I may justly be proud of the fact, that it is during my tenure of office as a Revenue Member that the curse has been removed from all the towns excepting of course the Jammu City only.

17. For purposes of assessment this tahsil is divided into four circles:—

- (1). Pahāri.
- (2). Kandi.
- (3). Maidāni.
- (4). Audhar, Bijwat.

18. **Water Supply and Irrigation.**—Of rivers proper there are but two, the Chenāb and the Tawi. Bijwat Circle is the only one which is irrigated regularly. The silt in the Chenāb waters is, as remarked above, pure sand, and no fertilising loam is brought down to the fields by the action of the water. In fact in many places, situate on the Chenāb and its branches, the sandy layer is so thick as to render cultivation impossible. The water of the Tawi on the other hand is excellent and just the reverse of the contents of the Chenāb. Land irrigated by this river lies so low and the water level at so slight a depth below the surface of the soil that only but a small quantity of water is sufficient for the crops. This, no doubt, accounts for the fact that no pains are taken to irrigate the rabi crops, and most of the *kuhls* (water-courses) are kept running for some six months only in the year. These water channels are not carefully repaired and much land which might easily be irrigated is left to itself. The State also contributes towards the up-keep of these. There are numerous mountain torrents in this tahsil. But from these streams there is practically no irrigation excepting the benefit of the moisture which the land on the banks of these *khūls* receives on the occasion of the current.

19. In Maidāni Circle there is a sufficiency of wells for drinking purposes and for cattle. In addition to wells and natural streams there are also catch-water tanks to which both men and cattle resort.

20. The Pahāri Circle is subdivided into Pahāri Sharki and Pahāri Gharbi. In Pahāri Sharki the soil is mostly reddish loam, is easily turned up, is of a good depth and retains moisture. A very large portion of the land is *dafāsi*, i. e., producing two crops in every year.

21. There is nothing particularly noticeable in Tahsil Sāmā excepting perhaps the Hindu colony of shrines known as Parmandal and Utar Baini. The religious significance which the Hindus attach to a bath generally has a still greater degree of importance with them when taken in a flowing stream. They undertake pilgrimages to, and perform ablutions in the numerous rivers flowing all over India. As the direction in which rivers generally flow is from north to south the fact of a reverse order of the flow is a phenomenon regarded by them as something exceptionally sacred stimulated by the belief that north being the Parnassus of the gods, any river that in its course takes its waters towards the feet of their abode is hundredfold more holy; and Utar Baini, as its etymology implies, is subject to that freak of nature. Sāmā was once known for its manufacture of chintz also.

22. The city of Jammu itself, which is the seat of the State Government, is situated on a hill. It may aptly be called "The city of the temples," as every traveller is likely to be impressed with the scene when it first presents itself while approaching by road or train to the curious view of a visitor to the capital of His Highness. On hilly back grounds the pinnacles of various temples of different heights, whitewashed and gold foiled stand in bold relief and pleasingly break the monotony of the sight. The great *mandar* of Ragnāthji constitutes the central place of worship.

23. Besides the Museum Hall erected to receive the distinguished visitor the then Prince of Wales, now the august Emperor of India, and the Mandi Mubarak, the royal palaces, Rámnagar, the palace of Rája Sir Amar Singh, forms the chief place of attraction in the city. The royal owner of this edifice has, in its construction, evinced no small taste, by introducing a number of classical architectural types; and it may be said that the building is unique in its style and a monument of the judgment of the distinguished master as well as an effective production and combination of art indicative of the genius of the architect designer.

24. **Jasrota.**—The district of Jasrota, comprising Tahsils Kathon, Jasmirgarh and Basohli, is bounded on the north by Bhadarwah, Rája Sir Amar Singh's *jagir*; and on the south by Pathankot; on the east by the River Rávi and parts of Pathankot and the Chamba State; on the west partly by some villages in Tahsil Sámra, Wazárat Jammu and the Udhampur Wazárat. Out of the three above named tahsils in this district, two, viz., Kathon and Jasmirgarh only have undergone Settlement operations and cover an area of 224.11 and 182.76 square miles respectively. The remaining tahsil of Basohli, the greater part of which is mountainous, is still unsettled. The climate of this district corresponds more or less in variation with the different descriptions of circles of assessment formed therein. In the hilly and Kandi Circles of Kathon where there is scarcity of rainfall and people have to depend for their wants on tank waters, the climate is salubrious and produces strong and well-built men with powers of endurance. In the Chakla Palahi of the same tahsil, a part in point of its general condition is akin to the Kandi tract and another part to that of Maidáni, the climate is in the latter moist and in consequence malarious, unlike the climate of Jasmirgarh, which is on the whole good. Fevers, though prevalent in the rainy season, are not destructive of life all the same.

25. **Udhampur.**—The district of Udhampur lies to the north-east of the Jammu District and consists of the following tahsils:—

- (1). Udhampur.
- (2). Rámnagar.
- (3). Rámnan.
- (4). Ríási with its two sub-divisions of Kishtwar and Doda.

26. The population of 284,048 souls is composed of 151,425 males and 132,623 females according to the recent census, while in the census of 1891 total number of persons returned was 323,513, which shows a decrease of 39,467 souls, or 12.2 per cent.

27. The district derives its name after Mián Uddham Singh, a brother of the late Mahárája.

28. The shrine of Vaishno Devi is held in high esteem by the Hindús and constitutes a regular resort of the pilgrims and attracts worshippers not only from the neighbourhood and the Province of Jammu but also from the Punjab. Masses of people might be seen vending their way to this place every six months during the autumn and the early part of winter.

29. The railroad to Jammu has made the shrine comparatively accessible to its votaries by landing them at the Jammu terminus, and the railroad under contemplation, if continued onward and taken past these parts, may assuredly count upon a substantial income from pilgrim traffic. The muleteers who convoy the cavalcade of pilgrims nowadays from Jammu up to the shrine make quite a fortune. The violet flower and *chi* form the chief commodities of commerce.

30. The coal finds recently made, with a more than probable prosperous future, invest this district with an engrossing interest at present.

31. Settlement has not so far been effected in this district. The district, as will be seen from the table, is not as densely populated as the neighbouring district of Jammu.

32. **The District of Bhimbar.**—In this district there are five tahsils known as (1) Bhimbar, (2) Mirpur, (3) Kottli, (4) Nowshetra, and (5) Rampur Rajori. The first two alone of these have undergone a regular settlement. Pabbi, Palahi and Chanb are additions to the list of the denomination of *chaklas* heretofore discussed in connection with the other districts, because the differences of soils found therein are composed of various description of elements. For instance, clay in the Pabbi Circle of Tahsil Bhimbar is of a fair quality, here and there intermixed with small pebbles. It is incapable of retaining moisture, and is therefore less productive. The Palahi is another class of circle, and derives its name from the fact that the tracts so called are overgrown with small shrubs called *pulah*. The tract is but poorly irrigated. The third class, styled Chanb, is indicative of tracts where the rain water flows in and gathers. Land in such tracts consist of an extensive depression which, owing to its low level holds water received therein and is thus capable of retaining moisture. The *chakla* therefore may be said to be the best of its kind in this tahsil. Climate is good all round. In seasons when there is plenty of rains, fevers are prevalent in the eastern part of the Kandli Circle and in this Chanb Circle.

33. We next come to Mirpur Tahsil. A survey in respect of this tahsil was commenced in the spring of 1898 and completed in that of 1900. Being *bardhi* its produce depends solely upon rain. In seasons of short or untimely rainfall the crops in this tahsil would suffer to a great extent, but being in close proximity to and on the outskirts of a sub-mountain region it seldom suffers from an insufficiency of water.

Statement showing the quantity of rainfall in each Tahsil during 1891—1900.

DISTRICTS WITH THEIR RESPECTIVE TAHIS.																								
Year.	Jammu Khals.				Udhampur.				Dhokar.				Jawala.				Total all Districts.							
	Jammu Khals.	Ext. Hanb. & B.	Akhet.	Bamla.	Total.	Udhampur.	Bamla.	Ramgarh.	Bishnagar.	Pader Jankar.	Total.	Dhokar.	Mirpur.	Kowhehra.	Koili.	Ramgarh Rajol.		Total.	Kathua.	Jamirgarh.	Bamla.	Total.		
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	
1891	132.00	
1892	132.00	
1893	237.15	
1894	537.03	
1895	334.67	
1896	294.22	
1897	445.01	
1898	384.92	
1899	465.88	
1900	843.30	
Total	3,840.37	
Average per District	...	32.25				44.27				37.91				50.8				42.37						

35. **Rainfall.**—It is next to impossible to give reliable information upon this head because—

- (a) no rain-gauges have been in use until late in 1895 ;
- (b) want of regular record of rainfall after supply of the gauges.

Meagre although the information on this point is it is yet sufficient to afford data for discussion about the period under report. A reference to columns from 2 to 5, 14 to 17 and 21 to 22 of the statement will clearly show that in the district of Jammu rain was slight in 1898, and a famine during the ensuing year was the necessary result. Bhimber District suffered from droughts for about a three-fourth of the decade. Jasrota also was not free from distress. The total area of the different parts of the Province which suffered from insufficiency of rain cannot be given in aggregate owing to the good reason that the whole of the Jammu Province has not yet been brought under regular settlement.

36. Prices continued, therefore, to be high all through the year 1898 and 1899. This brought about a general devastation of the country, and people belonging to Kandi and Bharri areas deserted their habitations to seek shelter in the hilly tracts and more verdant parts of Inderwah and Bijwat. Cattle died on account of want of fodder.

But the chief cause for alarm both to the State and its subjects consisted in the insufficiency of water for drinking purposes which was daily on the increase.

37. The following measures were, therefore, adopted to afford relief to the people in distress :—

- (a). Suspension of land revenue amounting to Rs. 1,12,808.
- (b). Tacávi advances for purposes of purchasing seeds amounting to Rs. 28,000.
- (c). Tacávi advances for purchase of bullocks.
- (d). Tacávi advances for sinking wells.
- (e). Opening of relief works.
- (f). Remission of customs tax on fodder imported from British territory in the Mirpur Tahsíl as there happen to be no rakhs belonging to the Darbár in the *iláqa*.
- (g). Throwing open of State rakhs for free grazing of cattle.
- (h). Deepening of village tanks.

Under the head of Relief Works might be mentioned the following :—

- (1). Stone breaking at Jammu.
- (2). Construction of road from Jammu to Jasrota.
- (3). Excavation of the Dalpat Canal in the Akhnúr Tahsíl.
- (4). Construction of a road from Bhimber to Mirpur.
- (5). Construction of a *band* in the Suketur Nalla.

38. As instance of additional works of this nature might be mentioned the undertaking of the construction of the Udhampur cart-road and the deepening of village tanks. In short every possible help was afforded by the Darbár to the people in distress and every effort on the part of the highest Revenue authorities in the State was made, by means of constant inspections in the affected *iláqas* to ensure the benefit of the opening of the works reaching really those for whom these were undertaken, and I am glad to observe that I was satisfied with the conduct and the supervision of the works in general. The District Officer of Jammu reports that during the *regimé* of His Highness the late Mahārāja Sāhib a man with limited income was much better off than a man with double that income is now, and attributes this state of things to free trade and easy means of communication. The same officer remarks that there has been no progress in any kind of industry and again reverts to his standard opinion of easy means of communication, &c. Another class of opinion gives it a religious turn and introduces the element of prejudice combined with dogmatism under the term *no barkat*. There is, however, no doubt about it that

Ranbír Singhpora situate as it is on the grand road to Sialkot, constituting as it does the borders of the territories of His Highness in the Punjab direction, has gained little by the introduction of the railway and lost much of its significance, as it no longer forms a stage for passengers to and from Jammu. But as regards his other opinion I have little appreciation inasmuch as the officer forgets that we change with the time and advance of civilization and improvements attendant thereon alter the standard of comfort also.

39. Causes of prosperity and decline.—No epidemic is said to have prevailed to any harmful extent during the last decade and no statistics of any value have been preserved by the Medical Department such as would throw a light on mortality from certain local diseases in particular years and in respect of particular caste, tribe or race.

There is, however, as the Settlement Commissioner remarks, an unmistakable evidence of the indebtedness of the rural population as evinced by the transfer of land, and this may be attributed to—

- (1). Famines of Sambat 1956 and 1957 (or 1899 and 1900) from the sequelae of which the agricultural classes still suffer.
- (2). Uncommonly high rates of interest.
- (3). Spendthrift habits of the agriculturists of good descent on occasions of marriage and other ceremonies.
- (4). The ease with which transfer of rights in land can be effected under the existing laws of the State.

40. Social Progress.—During the period under report there has been no appreciable progress in wealth, education or culture. The population being chiefly agricultural, many landed families of note are sinking in wealth and influence. In District Bhimber, the Tahsil Mirpur is the only place where agricultural indebtedness would have been much heavier than it is, were it not for the fact that a large number of men find service either in the State or the British army. These men send help in money to their friends at home and not unfrequently return home with fortunes made abroad.

41. Causes of decline among the old families of gentle birth may be attributed to increase in number of their family members; in loss of power and influence under a better and an improved form of administration, although there is yet much room for improvement; in want of education in them to vie with outsiders for employment in the State; in the decrease of the State forces where only they could get enrolled, birth alone, nowadays, being no qualification for employment in the civil service of the State; and lastly in the want of enterprise among them. It is, however, reported that some of the Mahájans in the Mirpur Tahsil of Bhimber District have made some progress in trade and are said to be prospering. Education is only confined to a portion of the inhabitants of the big towns, while the masses of the people generally evince no interest for it, the opportunities of imparting and obtaining education being also limited.

42. Province of Kashmir.—Province of Kashmir is the gem of the *riaset*, and properly speaking forms a first class sanitarium not only in the whole of the State but almost in all India. Every gentleman, European or a native of Hindustán, is eager to pay homage to the beauties of nature and enjoy them at the expense of both time and money available or at his command. The chief town of this Province, Srinagar or Surjyapagar (the city of the sun) is supremely picturesque and sublime in the mind of a stranger who has never seen it. But wonderful to relate he is soon disabused when he sets his eyes upon the reality on visiting the country. The interior of the city, however is not attractive and is full of filth and mud. The streets are generally narrow and not worthy of being visited by the fastidious or the fair. But in the city Mahárájganj was certainly the only place worth going to and was the chief market for the exhibition of all the manufactures peculiar to Kashmir as well as articles of merchandise from the Punjab. But the place got burnt down about a couple of years ago and those merchants who survived the shock have now dispersed over the city. The Ganj is rising up again and will in its reconstruction, it is expected, on account of the architectural improvements made,

prove an acquisition to the town. Lal Mandi like the rest of the buildings in Kashmir is situated on the bank of the river and possesses importance on account of the fact that it forms a resort for the educated inasmuch as it constitutes the library of the place for natives besides the Reading and the Assembly Rooms used chiefly by the European residents and the visitors to the valley. The River Jhelum, which is both furious and boisterous below Baramulla and regains its tranquillity at the city Jhelum, may be compared to a youth pent up in the beginning, who on attaining maturity in obedience to the law of reaction knows no restraint and ultimately on exhaustion sinks into the calm and peace of old age, divides the city into almost two equal parts.

43. Shergarhi, the quarters of the royal palaces situate on the left bank of the River Jhelum, contains also the city fort as well as the State apartments, Government offices and the barracks. Besides the Jáma Masjid in the city Shankar Acharya and Hari Parbat may be mentioned as places of principal resort for a visitor. Shankar Acharya is as sacred to the Hindús as it is holy with the Muhammadans, who call it the Takht-i-Sulemán; on the top of it there is situate a temple of great antiquity made of stones. Diligent and indefatigable visitors enjoy the view which it commands of the river, the city, and the Dal. An admirer of nature is sure to lose himself in reverie on beholding the silvery line of the river tracing its meandering course amidst the green, fields here and the grassy plots there, adding to the charm and loveliness of the river which pours forth its argentine contents at the foot in its devotion to the temple of Sri Ragnáthji, the presiding deity of the royal mansions in its immediate vicinity, on the one hand, while the Dal or the city lake of Kashmir graphically immortalised by Moore in his Lalla Rookh, which forms *par excellence* the chief attraction of Kashmir with its sublime scenery, marvellous reflections, not to forget its floating gardens, presents itself to the gaze of the amazed spectator at the top on the other hand. So lucid and transparent is the water that in reflecting the surrounding hills with their trees the water seems to be the region out of which they grow. Nor is the sister height of Hari Parbat or the Fort Hill less interesting to behold from this point of vantage. Kati Darwáza, the entrance to the building, is covered with Persian inscriptions. The hill itself is surrounded by a wall which is about three miles in length and 28 feet high. The Shálmár and the Nasím Bághs are pleasure grounds associated with the names of Jahángír and Akbar and lie on the northern side of the Dal at the foot of the mountain behind.

44. Timely rainfall during the last decade produced a good effect on the climate. In the Sambat 1950 (i.e., 1893), however, it did damage the crops to some extent. The fall was not heavy, but being continuous for three days helped to melt the snow more rapidly than the action of the sun by a slow process of heating would have done. The river swelled in volume and inundated the villages on the banks, causing ruin and devastation. The crops in that year suffered very seriously, and in the Shahr-i-khás District, including the Mir Bahri and Nand Khai villages, 15,930 acres of cultivated land got submerged, and which resulted in the remission of Rs. 42,274 as land revenue. Otherwise the rainfall had been fair and good throughout.

45. Under the Settlement operations the payment of the revenue in kind has been done away with and that in cash introduced. It is advantageous to the farmer inasmuch as it affords facilities to him in disposing off his extra produce at his own free will. Cultivators are, therefore, better off now and enjoy peace and prosperity. The conferment of the *assámi* rights on hereditary cultivators, substitution of payment in cash for kind and introduction of the system of engagements direct with the *assáms*—doing away with the tyrannous interference of the middlemen—has assured to the agriculturists security of tenure and fixity of revenue demand. Considerable areas have, therefore, been reclaimed and converted into flourishing fields during the last decade, and I think that average prosperity of the agricultural population will now favourably compare with that of any other country. The valley of Kashmir abounds in natural means of irrigation, and excepting certain dry table lands in Sopur and Anantnág there is no use employing artificial means for the supply of water. Lar Kul in Tahsíl Lar Phag has however been reopened and construction of certain other channels for irrigating the above mentioned high lands has all along been under consideration.

46. Major portion of the inhabitants are shawl-weavers. Chasing upon silver and numerous other descriptions of ornamental works, as well as papier mache painting, are the chief arts practised.

47. Excepting the manufacture of carpets, shawls, *pattus*, *lois*, leather and paper, silver and wood work of Kashmir are admirable; while the boat building industry is very important. Of all these the shawl industry is only on the decline. Srinagar is of course the centre of industry. The zamindars of Nagam, Sri Pratap Singhpora and Sopar also are actively engaged in preparation of *pattis*, the sale of which brings in a large profit to them. The silk industry, however, deserves a special notice. There is a factory for the manufacture of silk at Srinagar, which has all along been under the direct control of the State, worked by a European officer. The division and distribution of labour, such as reeling and other operations in connection with the clearing of the silk in the filatures, and the rearing of cocoons, has no doubt afforded profitable occupation to not an inconsiderable portion of the people of Srinagar and that of the adjoining villages. Seed is supplied to the villagers free of cost, and the cocoons are purchased by the State at rates varying from Rs. 10 to Rs. 15 per maund according to the quality of the crop. It confers a great boon upon the people as a measure of relief, and no less than six or seven thousand inhabitants of Srinagar are to be found working in the factory. Kashmiri Pandits are also gradually overcoming their former aversion to manual as well as menial work. They may be seen busy performing several duties in connection with the manufacture of silk. The zamindars thus obtain a handsome income (*makoul surmayya*) to be able to meet the revenue demands.

48. Gupkar liquor factory is another industrial institution in the country. About the year 1868-69 a French shawl merchant, M. Dauvergne, attempted to make white wine and cognac. On this His Highness, the late Maharaja Sahib, asked him to make wines on State account, accepting in return payment in shawls. M. Dauvergne declined, and advances of a similar nature were then made to another firm of shawl merchants, who agreed to take the work up; but they gave it up in 1876, as it was found to be unprofitable.

49. After that no more wine making was attempted till 1881, when M. Ermen brought out in the April of that year, under instructions from His Highness, two other gentlemen, the present Superintendent, as a cooper, and M. Bouley as a gardener. He in 1882, after proving a complete failure as a wine manufacturer, left the State involved in most unnecessary expenses. The next man in charge, Pandit Prakashji, had little knowledge of the business, and he also failed. All the white wine made from 1884 down to 1889 was condemned. In 1889, after mature deliberations of a committee, presided over by Sir Edward Buck, Mr. Lawrence, the then Settlement Commissioner, was entrusted with the control. M. Peychaud proceeding on leave in 1882 two Italian gentlemen, Messrs. Bassi and Benvenuti, took over the charge. Their tenure of office was also attended by a similar result. In April 1897 M. Peychaud returned, and the future of the vineyard and the manufacture of wines again formed a subject for deliberation by a committee. It was then found that the extension of vine growing under M. Ermen's and his immediate successors had far exceeded the demand by the factory, and the wines were not marketable in British India in spite of all efforts made every now and then. It was eventually decided to restrict the manufacture in future to the amount of the actual consumption in the State, i.e., 5,000 bottles of red wine, and 1,000 bottles of white wine; and this decision has governed the wine manufacture ever since. Mr. Todhunter, the excise expert, recorded that wine making in Kashmir has, from a financial stand point of view, been a complete and perfect failure; the annual loss varying from Rs. 32,000 to Rs. 43,000. He has therefore submitted proposals to the State Council for its future conduct, and they are under consideration.

50. Other industries require no particular mention, and the general assertion that they are mostly in a fairly flourishing condition is all that is needed. It may, however, be mentioned that an increase in wages has taken place all round, not because of any increase in the competency of the labourer, but owing more to the alteration in the general order of things in Kashmir and a certain revolution which the Public Works Department has wrought. I wonder that in a country like Kashmir no one has ever thought of working a tannery and starting leather works. The non-existence of such a factory is perhaps traceable to the form of government, and I do not think that from a religious

point of view the Government of the country will ever be prepared to take up such an industry on its own account. Some enterprising individual, however, may be invited by means of advertisement to try the work, and some help may also be on terms afforded to the party coming forward.

Fruits in Kashmir are in plenty and numerous. Some of these cannot pass out of the boundaries of the State on account of their extreme delicacy; while there are others, such as cherries, etc., which cannot last longer than a day or so, and are quite incapable of bearing the rough usage which transit involves. Apple with its hard skin and pears to some little extent form the staple of the fruit trade, and thousands of maunds might be seen going down country.

51. Although there have been no dearth of provision in Kashmir, but the prices have gone high to a considerable degree. In the opening of the Jhelum valley road the recognition of the laws underlying free trade, the increased prosperity amongst the agricultural classes, may be found reasons for excess in the rise of prices. The prices it is anticipated will go higher still, as the abolition of the State stocks for *shālī* and the permission for its export for four months during a year lately tentatively ordered by the Council are sure to lead to the enhancement of rate of sale. The promulgation of this order for the export of *shālī* has caused a good deal of anxiety among the people, and I also am inclined to think that with the means of transport now available the result of the export of *shālī* will not fail to tell upon the average Kashmiri, who has hitherto spent but a pittance of his income on his meals, and is also, unlike the Punjabi, a gross feeder. Nor is it the less accountable for the free export of produce of the country to the Indian markets, and the greater circulation of money due to the influx of European visitors in larger numbers. But all of these contribute to the prosperity of a country, and are indicative of a bright future in respect of commerce and trade.

52. Cholera visited this province twice during the period under report. It assumed a severe form in 1949, Hindi year, or 1892 A. D., but lasted only a few weeks. The total mortality was returned at 11,712 souls. Although the number of deaths during the second visitation in Sambat 1956 or 1899 A. D. amounted to 10,000, not a single case yet was of a severe type, and the large number is due to its continuance for a period of seventeen months. In both the cases it was imported from the Punjab. The introduction of vaccination has reduced the rate of mortality on account of small-pox, and the more the people will overcome their aversion to, and prejudice against, inoculation the greater will be the reduction in rate of death.

53. A disease, locally known as *chirāgh beg*, was active in dealing death in the early part of the Sambat 1957, or 1901 A. D., and the loss caused to live-stock thereby was excessive.

54. **Social Progress.**—The trading and the agricultural classes are in a prosperous condition. The latter class is now free from debt, and much better off than their brother cultivators in the Punjab. The Pundits of Kashmir are advancing in education by rapid strides, while the Muhammadans, with their characteristic apathy, do not take much interest in it; and this, besides probable religious prejudice, may be due to the unwillingness of the parents to allow their children to give up labour for what would be termed the luxuries of an educated life.

55. **Frontier Districts.**—The frontier of His Highness formerly consisted only of one district, as stated in the Introduction to this Report, but has recently been split up into two districts of Ladākh and Gilgit. The frontier district is bounded on the north by a chain of the Mustagh mountains and Chinese Turkistán; on the east by Tibet; on the south by the Kashmir and Jammu Provinces of the State, and on the west by Yāghistān and Chitrāl.

56. In the Frontier Districts the rainfall is of little practical importance, as the land for its cultivation depends on natural watercourses and irrigation therefrom. The country therefore is dependent on quantity of snow which constitutes the store for the supply of water to the *nalas*.

57. Exactly the same remarks as to the wholesome effect of the settlement operations, which were made in this report when dealing with the Kashmir Province, also apply to these districts. The Gilgit and Astore tahsils have for the first time been subjected to the settlement operations. As in Skardu, Kargil and Leh assessments have only been revised during the last year, it

would, therefore, be premature to offer any remarks as to their possible or probable effects on the population.

58. **Industries.**—Gold washing is carried on in the Kargil and the Skardu tahsils, but the industry in Skardu is reported to be on decline on account of the heavy tax imposed upon it. The process adopted for washing in the above tracts is followed in two different methods; in one the auriferous soil is mined and then washed; in the other no such thing is done, and only the sand brought down by the rivers is sifted. A small export trade is carried on in fruits, live stock, gold and woollen goods. In Baltistan an attempt has lately been made to introduce the silk industry, and the little experience gained shows that there is every possibility of its gaining ground in the lower valleys. The mulberry trees are numerous, but the dearth of fuel renders them a constant victim to pruning the leaf, with the consequent result that the branches are always producing leaf of first class quality for the rearing of cocoons, and the dry constant temperature should help admirably to freedom from disease amongst the worms.

59. The Ladákhs carry on a petty trade in agricultural products with Tibet and Skardu. Grain and apricots are exported, and wool and salt brought in return from Tibet.

60. *Pattus* and *pashmina* are manufactured and sold. Borax and allrigo are worked as State industries. These products, however, are not a source of profit or income to the people, as subsistence wages are only allowed to the labourers. Considerable profits are made by the people by the sale of *ghi*, wood, and lucerne grass to the traders engaged in the Central Asian trade, while they make much money in the carrying business. The trade at Leh is brisk, and it is the only mart for commerce in these parts. In spite of the imposition of heavy taxation by the Punjab Government on *charas*, the staple of the Central Asian trade, it is in a fairly flourishing condition.

61. **Social Progress.**—Excepting the inevitable effects of peaceful administration, free communication and consequent development of trade and increased contact with civilised people, there are but little signs of progress among the people. These of course promise a hopeful future.

62. **Density of the Population.**—Taken as a whole the total population of the State shows an increase of five persons to per square mile, as the figures for mean density per square mile stand at 36 and 31 respectively of the two Censuses of 1891 and 1901. On proceeding to compare the relative density or specific population *inter se* of the districts of the State, we find that Gilgit stands highest and shows 1,295 persons to the square mile against 357 of the Census of 1891. While Ladakh shows 419 against 350 to the square mile. In the practical problems relating to the density of the people the rural population is the main; and the questions relating to the pressure of the rural population on the land present themselves in three different aspects. We may consider the relation of the population either to the total area or to the area available for cultivation, or to the area actually cultivated. Our figures, however, deal chiefly with the latter class and hence the density for the districts of Ladakh and Gilgit stands so high.

63. In the Province of Kashmir we find that mean density of Khás is 164 as against 132 of the Census of 1891, while that of Mozaffarabad is only 64 to 51 of 1891. In the Province of Jammu the district of the same name stands first, having 267 persons per square mile. The district of Bhimber stands next, while Jasrota and Udhampur at once fall down to 193 and 184 respectively.

Out of these four districts, district of Udhampur alone shows a decrease of 25 persons to the square mile as against the Census of year 1891 and it is chiefly due to alterations in the area of the district during the decade under report.

64. Our figures for house room are not at all reliable, as the definition of the word house unless some definite arbitrary meanings are given to it, cannot be clear to many a mind. A perusal of the Subsidiary Table III will, however, show that the district of Bhimber is the only one which shows 46 houses to a square mile, while Udhampur shows only 33. District of Kashmir shows only 26 to a square mile. While the Frontier Districts go high and show 75 houses to a square mile. Amongst the cities the city of Srinagar stands first in this respect.

Subsidiary Table I.

Density of the population.

Natural Division, Districts and Cities.	MEAN DENSITY PER SQUARE MILE.				VARIATION, INCREASE + OR DECREASE.—			Net variation 1872 to 1901 (+) or (—).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
HIMALAYAS AND SUB-HIMALAYA, WEST.								
Whole State	36	31	...	...	+5	...	...	...
JAMMU PROVINCE.								
Jammu Khás	257	238	...	...	+29	...	...	...
Bhimber	233	207	...	...	+26	...	...	...
Isardoh	103	100	...	...	+3	...	...	...
Udhampur	184	209	...	...	-25	...	...	...
Poonch Jágir	Area not available.							
Bhadarwah Jágir								
Total Jammu Province	...	...	...	...	...	...	...	...
KASHMIR PROVINCE.								
Khás	164	132	...	...	+32	...	...	...
Moonsharbat	64	51	...	...	+13	...	...	...
Mean Kashmir Province	131	105	...	...	+26	...	...	...
FRONTIER DISTRICTS.								
Gilgit	1,295	857	...	...	+438	...	...	...
Ladakh	419	350	...	...	+69	...	...	...
Mean Frontier Districts	512	351	...	...	+161	...	...	...
Srinagar city	15,327	14,870	...	...	+457	...	...	...
Jammu city	4,516	4,318	...	...	+198	...	...	...
Mean	9,922	9,594	...	...	+328	...	...	...

Subsidiary Table I.

Density of the population (Pakhod).

Natural Division, Districts and Cities.	MEAN DENSITY PER SQUARE MILE.				VARIATION, INCREASE + OR DECREASE -			Net variation 1872 to 1901 (+) or (-).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
HIMALAYAS AND SUB-HIMALAYA, WEST.								
JAMMU PROVINCE.								
Jammu District.								
Sri Ranch Singhpura	400	407	...	...	+32	...	...	...
Jammu Khā, excluding city	272	204	...	...	+68	...	...	...
Akhnoor	220	212	...	...	+17	...	...	...
Samba	191	187	...	...	+4	...	...	...
Mean	237	238	...	...	+21	...	...	...
CASHMERE DISTRICT.								
Bāmbur	400	304	...	...	+96	...	...	...
Kishtwār, including Pader Jaskar	308	275	...	...	+33	...	...	...
Batal	162	163	...	...	-1	...	...	...
Udhampur	137	131	...	...	+6	...	...	...
Bāmāgar	110	117	...	...	-7	...	...	...
Mean	184	200	...	...	-25	...	...	...
BRIMBER.								
Bampur Rajaul	314	203	...	...	+111	...	...	...
Nandahata	253	194	...	...	+59	...	...	...
Hirpur	238	219	...	...	-11	...	...	...
Bhimber	195	205	...	...	-10	...	...	...
Keel	187	184	...	...	+3	...	...	...
Mean	231	207	...	...	+24	...	...	...
JAMORA.								
Jamirgarh	231	220	...	...	+2	...	...	...
Kathua	191	176	...	...	+15	...	...	...
Basohli	177	180	...	...	-3	...	...	...
Mean	199	199	...	...	+5	...	...	...
POTTER JAMRA.								
Hareli	...	...	...	...	...	...	...	...
Mendur	...	...	...	...	...	...	...	...
Bagh	...	...	...	...	...	...	...	...
Sodani	...	...	...	...	...	...	...	...
RUDEWAR JAMRA.								
Nagar Khā	...	...	...	...	...	...	...	...
Palomh	...	...	...	...	...	...	...	...
Mean Jammu Province	...	...	...	...	...	...	...	...

Area not available.

Area not available.

Subsidiary Table I.

Density of the population (Tahsilwār)—concluded

Natural Division, Districts and Cities.	MEAN DENSITY PER SQUARE MILE.				VARIATION INCREASE + OR DECREASE -			Net variation 1872 to 1901 (+) or (-).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
HIMALAYAS AND SUB-HIMALAYA, WEST.								
Kashmir Province.								
Kashmir District.								
Khās, excluding city	1,005	1,138	...	...	-133	...	...	...
Lar Peak ...	421	334	...	...	+87	...	...	...
Nagari ...	226	105	...	...	+121	...	...	...
Haripur ...	217	82	...	...	+135	...	...	...
Sri Parāth Singhpora ...	214	90	...	...	+124	...	...	...
Pattan ...	201	176	...	...	+25	...	...	...
Sri Ranbā Singhpora ...	132	92	...	...	+40	...	...	...
Uthar Machhipora ...	122	60	...	...	+62	...	...	...
Sopur ...	114	114	...	...	...	...	...	...
Anantnāg ...	110	74	...	...	+36	...	...	...
Awantipur ...	90	52	...	...	+38	...	...	...
Jāgir Khās ...	...	...	...	...	...	...	...	...
Ditto ...	...	...	...	...	...	...	...	...
Mean ...	164	132	...	...	+32	...	...	...
MIRAFKARABAD DISTRICT.								
Mirafkarabad ...	131	82	...	...	+49	...	...	...
Uri ...	70	76	...	...	-6	...	...	...
Karnah ...	27	23	...	...	+4	...	...	...
Mean ...	64	51	...	...	+13	...	...	...
Mean Kashmir Province ...	131	100	...	...	+30	...	...	...
FRONTIER DISTRICTS.								
Gilgit, Astore and Bunjd ...	1,255	357	...	...	+898	...	...	...
Skardu ...	775	659	...	...	+116	...	...	...
Kargil ...	...	...	...	...	...	...	...	...
Ladakh ...	130	125	...	...	+5	...	...	...
Mean Frontier Districts ...	512	231	...	...	+281	...	...	...
Srinagar city ...	15,127	14,876	...	...	+251	...	...	...
Jammu city ...	4,516	4,318	...	...	+198	...	...	...
Mean ...	5,022	4,594	...	...	+428	...	...	...
Total State Mean ...	80	51	...	...	+29	...	...	...

Subsidiary Table II (Tahsilwar).

Distribution of the population between Towns and Villages.

Natural Division and Districts.	AVERAGE POPULATION		PERCENTAGE OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULATION IN VILLAGES OF			
	Per town.	Per village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
HIMALAYAS AND SUB-HIMALAYA WEST.												
JAMMU PROVINCE.												
<i>Jammu District.</i>												
Jammu	34,130	265	28.34	71.76	28.24	...	...	...	...	3.67	32.83	42.26
Sri Ranbir Singhpora	264	...	100	...	...	...	...	...	3.22	32.41	64.47
Ahlu	334	...	100	...	...	...	...	...	10.91	30.01	32.08
Sambhal	193	...	100	...	...	...	...	...	7.05	22.23	70.12
Mean	34,130	265	10.51	89.49	10.51	...	...	...	...	5.85	28.82	54.82
<i>Vadamaun District.</i>												
Udhampur	250	...	100	...	...	...	...	...	4.07	34.43	61.5
Batal	220	...	100	...	...	...	...	...	...	30.81	62.19
Bimbar	341	...	100	...	...	...	...	...	5.31	45.78	48.91
Banmagar	345	...	100	...	...	...	...	...	5.55	34.6	59.27
Kishanpur	297	...	100	...	...	...	...	...	...	53.95	46.05
Padar Jaskar (Sub-Division)	137	...	100	...	...	...	...	...	...	...	100
Mean	260	...	100	...	...	...	...	...	3.05	38.73	58.22
<i>Bhimber.</i>												
Bhimber	412	...	100	...	...	...	...	...	43.71	31.2	25.09
Mirpur	233	...	100	...	...	...	...	...	8.33	45.98	45.67
Koth	270	...	100	...	...	...	...	...	3.04	61.7	45.26
Nowshera	555	...	100	...	...	...	...	...	10.90	53.64	35.46
Rampur Baisi	316	...	100	...	...	...	...	...	7.17	40.4	52.43
Mean	363	...	100	...	...	...	...	...	1.76	11.92	44.11
<i>Tarnora.</i>												
Kathua	212	...	100	...	...	...	...	...	19.55	13.16	29.25
Jasurghat	162	...	100	...	...	...	...	...	...	20.75	79.25
Basohli	473	...	100	...	...	...	...	...	3.21	54.94	41.85
Mean	281	...	100	...	...	...	...	...	9.76	31	59.25
<i>Bhadarwah Jagir.</i>												
Bhadarwah Jagir	258	...	100	...	...	...	...	...	7.33	8.6	84.07
Poonch Jagir	629	...	100	...	...	...	...	...	27	12.46	60.18
Mean	443	...	100	...	...	...	...	...	2.42	12.48	56.55

Subsidiary Table II (Tahsilwar).

Distribution of the population between Towns and Villages—concluded.

Natural Division and District	AVERAGE POPULATION		PERCENTAGE OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULATION IN VILLAGES OF			
	Per town.	Per village.	Towns.	Villages.	50,000 and over.	10,000 to 50,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
HIMALAYAS AND SUB-HIMALAYA WEST												
Kashmir Province.												
Kashmir District.												
Khila	122,618	804	82.50	16.44	42.35	...	...	...	5.98	2.4	0.97	2.09
Lar Peak	...	272	...	100	...	...	...	...	...	...	35.40	61.51
Nagarn	...	276	...	100	...	...	...	...	...	2.9	35.64	35.46
Awantipora	...	353	...	100	...	...	...	...	...	0.58	47.23	42.49
Haripur	...	250	...	100	...	...	...	...	...	2.16	34.75	63.09
Sri Partap Singhpora	...	257	...	100	...	...	...	...	...	...	35.21	64.79
Soput	...	254	...	100	...	...	...	...	...	...	30.42	69.51
Pattan	...	208	...	100	...	...	...	...	...	5.45	43.11	52.44
Sri Ranbir Singhpora	...	454	...	100	...	...	...	...	...	0.18	45.70	45.03
Anant Nag	...	403	...	100	...	...	...	...	14.77	4.03	25.31	52.40
Uthar Machhipura	...	300	...	100	...	...	...	...	...	0.64	41.24	52.12
Mirza Khana
Do.
Mean	122,618	297	12.4	87.6	12.4	...	...	...	2.41	2.00	39.46	45.77
Muzaffargarh												
Karnal	...	323	...	100	...	...	...	...	...	...	40.3	59.7
Muzaffargarh	...	149	...	100	...	...	...	...	...	4.18	17.59	78.23
Do.	...	177	...	100	...	...	...	...	...	...	17.20	82.74
Mean	...	209	...	100	...	...	...	...	...	2.03	24.3	73.77
Poonch District												
Ladakh	...	217	...	100	...	...	...	...	...	6.59	30.9	73.45
Kargil
Skardu	...	423	...	100	...	...	...	...	...	2.40	40.7	40.84
Gilgit
Astore	...	231	...	100	...	...	...	...	...	10.14	25.93	60.94
Mean	...	312	...	100	...	...	...	...	...	9.24	30.78	59.75
Total State Mean	70,374	307	5.40	94.54	...	...	...	...	1.55	0.2	37.74	42.05

Subsidiary Table III (Tahsilwar).

Distribution of the people. House room.

NATURAL DIVISION, DISTRICTS AND CITIES.	Province.	District or Waa- raul.	Tahsil.	AVERAGE NUMBER OF PERSONS PER HOUSE.			AVERAGE NUMBER OF HOUSES PER SQUARE MILE.		
				1901.	1891.	1881.	1901.	1891.	1881.
HIMALAYAS AND SUB-HIMALAYA WEST.	JAMMU.	Jammu.	Jammu Khas excluding city	5	5	...	53	...	...
			Sri Rambir Singhpora	6	6	...	79	...	...
			Akhnar	5	5	...	44	...	...
			Samba	6	5	...	34	...	...
			Mean	6	5	...	54	...	...
		Udhampur.	Udhampur	5	5	...	33	...	...
			Reasi	5	5	...	61	...	...
			Rambhar	7	7	...	60	...	...
			Ramnagar	5	5	...	21	...	...
			Kishtwar	7	7	...	45	...	...
			Padar Jaskar (Sub-Division)	6	7	...		...	...
			Mean	6	6	...	63	...	...
		Bhimbar.	Bhimbar	5	5	...	89	...	...
			Mirpur	4	5	...	56	...	...
			Kothi	5	5	...	37	...	...
			Konahakra	5	5	...	50	...	...
			Rampur Rajauri	6	6	...	50	...	...
			Mean	5	5	...	48	...	...
		Jasrota.	Kathua	6	5	...	29	...	...
			Jasmergarh	6	5	...	42	...	...
			Ganohil	5	5	...	88	...	...
			Mean	5	5	...	56	...	...
		Jagira.	Bladarwah Jagir	5	5	...	...	...	...
			Punch Jagir	7	7	...	...	...	...
			Mean	7	7	...	...	...	...
			Mean Jammu Province	6	5	...	...	...	...

Subsidiary Table III (Tahsilwar).
Distribution of the people. House room—concluded.

Natural Division.	Province.	District or Wastephal.	Tahsil.	AVERAGE NUMBER OF PERSONS PER HOUSE.			AVERAGE NUMBER OF HOUSES PER SQUARE MILE.		
				1901.	1901.	1901.	1901.	1901.	1901.
				1901.	1901.	1901.	1901.	1901.	1901.
HIMALAYAS AND SUB-HIMALAYA WEST	Kashmir Province.	Kashmir.	Khas, excluding city	7	5	...	146	...	...
			Lal Phak	8	...	...	50	...	...
			Nagam	8	7	...	29	...	...
			Awanipar	8	...	...	12	...	...
			Haripur	7	...	...	28	...	...
			Sri Partap Singhpora	9	...	...	25	...	...
			Sopur	5	...	...	15	...	...
			Paitan	7	...	...	27	...	...
			Sri Ranbir Singhpora	7	7	...	18	...	...
			Anant Nag	7	6	...	15	...	...
			Cher Machhipura	8	7	...	15	...	...
			Jagir Khas	...	7	...	...	...	...
			Mean	8	6	...	25	...	...
		Muzaffarabad.	Karnah	8	8	...	3	...	...
			Muzaffarabad	5	6	...	20	...	...
			Uri	8	6	...	9	...	...
			Mean	7	7	...	9	...	...
			Kashmir Province Mean	8	7	...	19	...	...
	Frontier.	Frontier Districts.	Ladakh	4	5	...	53	...	...
			Kargil	5	4	...	82	...	...
			Skardu	5	4	...	132	...	...
			Gilgit, Astor and Bunji	5	7	...	208	...	...
			Mean	4	4	...	75	...	...
			Mean whole State	5	6	...	6	6	...
			Prinagar City	7	5	...	2,250	3,205	...
			Jammu City	5	6	...	805	1,207	...
			Mean	6	6	...	1,516	2,206	...

CHAPTER II.

1. It is very difficult to institute a comparison between the figures obtained during this census and those which constitute the result of the operations conducted during the year 1891, particularly as no chapter on the subject has been given in the last report. An attempt, however, is made here to supply as much information in the matter as is possible under the circumstances, but certain divergencies, therefore, from the observance of the rules prescribed, and the adoption of subsidiary tables, suggested by the Census Commissioner for India, do become indispensable.

2. There having been no census prior to 1891, there are no figures

Census year.	Persons.	Males.	Females.	Percentage of Increase (+) Ditto Decrease (-)		
				Persons.	Males.	Females.
1891	2,543,952	1,353,229	1,190,723	-12.4	-10.5	-13.9
1901	2,905,578	1,542,057	1,363,521	+14.2	+7.4	+9.8

available to furnish a comparison; the figures therefore of that and the present census are given in the margin with this object.

It will thus appear that the population has increased by 14.21 per cent. since the year 1891. The Punjab Administration Report for 1878 to 1879 contains the following reflections upon the administration of the State.

"In Kashmir the sale of grain is a State monopoly. In greater part of the valley the cultivator pays in kind, and although the share of the State is nominally only one-half, yet the amount of fees, fines and perquisites is such that the cultivator is fortunate if he receives one-fourth or even fifth of the produce of his fields. The sale of grain being a State monopoly, all private enterprise in the matter of importation is impossible. The price of grain is kept down, even in times of famine, to so low a rate that importation from Punjab would not be profitable, as probably prices there range higher than in the valley. But those low rates merely signify that the poverty of the population is so extreme that higher prices would be starvation to them, while there being no competition between the State and private sellers, the rate decided by the Darbār is purely arbitrary, and no measure of the natural value of food. The direct orders of the Mahārāja, often reiterated, to give assistance in every possible way, were evaded."

3. Without attempting to pass any remarks on the above passage it may be admitted that there was certainly a tendency years ago on behalf of the Kashmiris to emigrate to the Punjab, while there is now quite a reversion of this process, as will be seen. Not only has the margin of cultivation extended, but the standard of comfort also appears to have undergone a decided change. The incentive for change, due as it might have been to whatever causes, has evidently ceased to operate. As a general rule security of life and property for men of a less enterprising nature than the Kashmiri is, do not ordinarily move people to give up their homes and substitute for a comparatively easy and stationary life, the life of a wanderer, provided that there be active causes for the people to do so—unless they be of such a nature as to tell upon his well being, and means of subsistence and existence, not to speak of more technical relations to which man, as a social and reasonable being, is necessarily liable. The movements of human beings in masses, due to desires, having their origin in different causes, may chiefly be said to be of two kinds:—

(1). Movements of a temporary nature, limited in their durations, such as are mainly due to scarcity of food or fodder; or sojourns for grain or wages.

(2). Movements which are permanent in their character, due to an infinite number of causes, too numerous to detail. There is, however, another sort of movement which is specially treated by Mr. MacLagan in the Punjab Census Report of 1891, and is designated as "Reciprocal Migration." This description of change among the people goes on always, and must go on so long as the rules for contracting marriages do not undergo a thorough change, and

become subject to restrictions, which are lenient in their nature, and lead to inter-marrriages within a very narrow circle of kinship, admissible. So long, however, as the caste system prevails in India the dawn of this new era is not to be expected generally. This sort of migration therefore is based upon the practice, most common among the Hindús in particular, of desiring to enter into matrimonial connections in localities far from their ordinary places of permanent residence.

4. The inordinate measure of respect inculcated in respect of rules of consanguinity are amongst the Hindús to no small extent the cause of this.

5. **Migration from Kashmir into the Punjab.**—A reference to the

Name of district emigrated from.	Persons.	Males.	Females.
Jammut	1,868	1,176	692
Poonah	1,004	1,458	538
Ladakh	88	44	14
Kashmir unspecified ...	79,318	35,617	43,701
Total	82,240	38,295	44,945

Punjab Census Report, 1891, will show that the number of Kashmir born persons enumerated in the Punjab between 1881-91 fell from to 87,545. A comparison of the 111,775 figures given in the margin clearly shows that the number has again, during the last decade, fallen from 87,545 to 82,240, i.e., by 4,305,

souls, or 4.92 per cent., as is manifest from the figures supplied by the Census Superintendent, Punjab. The circumstances are, however, now quite changed, and the state of affairs, mentioned in the passage quoted above from the Punjab Administration, is altogether a matter of the past. Payment of cash for kind has been substituted, and fixity of tenure secured. Grain is no longer a State monopoly, and there are no restrictions, direct or indirect, upon private enterprises for importation. Even export of *sháli* has now been constitutionally permitted for four months in the year. The abnormal exactions referred to have been actually reduced to the subnormal rate of far less than half the net assets of the produce. My experience of twenty-two years' service under the Punjab Government stands me in good stead in being able to declare and vouchsafe for the fact that the condition of the average cultivating classes in Kashmir will stand a favourable comparison with those of the average cultivator in the Punjab. I cannot, however, refrain from adding here that I am often grieved to observe a tendency among the Kashmiri cultivators to take to habits which may one day make him relapse into a condition almost worse than his former one, which will necessarily recoil upon him with double force. Owing to a better form of administration with regular fixity of tenure consequent upon and due to settlement operations in parts of the State, coupled with proper security of life and property, the Punjab residing subjects of His Highness are again thinking of moving back into the territories of their old master. I am of opinion, what from personal knowledge of the

Statement showing the number of immigrants to Jammu and Kashmir State.

Name of the District in the Punjab.	IMMIGRANTS		
	Persons.	Males.	Females.
Sialkot	20,707	10,446	10,321
Gurdaspur	14,280	8,112	6,177
Gujrat	10,322	4,827	5,495
Hazara	9,026	5,633	3,393
Bawalpindi	3,509	2,542	907
Jhelum	3,315	2,129	1,186
Kangra	2,095	915	1,180
Lahore	2,146	1,474	672
Gujranwala	1,844	1,173	671
Peshawar	1,684	1,444	240
Hoshiarpur	1,224	893	331
Amritsar	1,199	718	481
Total	75,020	37,368	40,714
Chamba	725	345	370
Kaporthala	100	73	27
Total	925	418	407
GRAND TOTAL	75,945	37,786	41,151

people and what from the natural position of the country, that Kashmiris are less likely to leave their homes, unless struggle for existence presses hard upon them. The number, therefore, which is still found in the Punjab as settled there, is the balance of that number which had emigrated to the neighbouring Province prior to 1891, inasmuch as the preponderance of females there over males does not indicate the migration to be of a temporary description. Those of the males therefore who had nothing to chain them to their hearths in the Punjab could not reconcile themselves to the idea of separation from their mother country. The reason adduced above is, nevertheless, open to being questioned unless the age periods of the people could

be ascertained. While, on the other hand, the total number of population enumerated in the State, but born in Punjab, amounts to no less than 81,049. The excess of females over males is again observable here, and one naturally inclines to think that the movements of the people between the two countries are of the nature of reciprocal migration. In the list of emigrants from the Panjab, Siálkot stands the highest, Gurdáspur is second, while Gujráť and Hazára rank third and fourth on the list. People from Gujránwála and Amritsar belong chiefly to the mercantile classes, while people from the other districts include also a fair share of the servants of, and connected with, the State. From among the Native States the number from Chamba stands first being (755), while Kapúthala, although second, comes in with a meagre 100.

It will thus be seen that the closer and more contiguous the country the greater is the tendency of the people to move even in the absence of easy means of communication.

6. Next to Punjab comes Bombay. The number of the emigrants to and from Kashmir goes down to hundreds only. Those born in Bombay but censused in Kashmir are only 218, out of which 160 are males and 58 only females, while the total number of those born in Kashmir but censused in Bombay is 637 souls, computed at 432 males and 205 females. In both the cases there is an excess of males over females, which may safely be attributed to the fact that either they are traders or followers of visitors to the Happy Valley in the one case, and servants, etc., accompanying their masters on their outward journey back in the other case, who have possibly been thrown out of employment and cannot return to their native country unless placed again in similar flourishing circumstances to accomplish a journey home. These migrations, i.e., journeys undertaken under particular aspects, become converted into migrations of a permanent character. In the absence of detailed data supplied by the Bombay authorities it is very difficult to point out to what part of the Kashmir State do these people belong. Whether those people come from Kashmir proper, Jammu or some other locality is not known.

If the preponderance of males over females be a sure indication of temporary movements, as it, indeed, should be, the migration from Kashmir to Bombay and *vice versa* surely come under the same class.

7. Coming to Rájputána our figures for egress and ingress both fall still lower, and go down to 89 and 199, respectively. Male emigrants from Rájputána are 122, and figures for the females stand at 77. Of the total number of 199 no less than 105 come from the dry tracts of Bikanir. Almost all of them must be those indigent people who, driven from their dear homes, seek shelter and sustenance to keep their body and soul together in different and far-off climes.

8. In respect of immigration into Kashmir Bengal ranks higher than Rájputána, and comes up to 198, made up of 146 males and 52 females. The major portion of these figures relate to servants in the different offices of the State. The figures for emigration from Kashmir are 526, comprising 247 males and 79 females, respectively. As Bombay and Bengal stand upon much the same footing, what as regards their being markets of trade and what as regards the European population who flock into Kashmir, the remarks given when dealing with the figures of Bombay apply with equal force to Bengal.

9. Of the other two places which have given to or received men from this State, Baroda shows only six, out of which five are males and one female who have come to Kashmir, while Baroda fails to show any in return. The number from Madras is 9, and to Madras is 32, and these hardly deserve any consideration.

10. Immigrants from Afghánistán and other independent or semi-independent territories deserve special consideration. Among these Nepál heads the list and comes in with a figure of 1,384 persons, of which 1,243 are males and 141 females. These are the Gurkha sepoys in the service of the State. Next to Nepál stands Afghánistán showing 1,038 persons, of which 687 are males and 351 females. This number does not include only the labourers on public works, but also the servants of the State. There were also censused 15 Chinese in the Jammu and Kashmir State.

11. In this manner we see that we have specimens of each type of migration in the territories of His Highness—Visitors to the Valley are periodically temporary; servants of the State from different parts of India are types of temporarily permanent immigrants. Pathāns from Peshāwar and Hazāra, &c., come under the head who shift to escape from the prevailing distresses in their mother country to earn livelihood by working at the different public works of utility.

NOTE ON VITAL STATISTICS.

Enquiries made in connection with the Sixteenth Note on the Census Report by the Census Commissioner for India have elicited the following information:—

Excepting in the Municipalities of Srinagar and Jammu there are no laws promulgated by the State authorities enforcing a regular record of births and deaths which could render the collection of vital statistics in a systematic and methodical manner possible.

In the outlying districts, such as Ladākh, Gilgit, &c., there is even no conception of the idea; and, to say the truth, in the absence of a regular police such a chronicle is impracticable. In districts, however, which are either conterminous with British territories or in contiguity to civilization, human proclivity for imitation asserts itself, and a sort of record is kept more as a matter of form than for any practical utility. The Governor of Kashmir reports that under State Council Resolution No. 11, dated 1st April 1893, the inhabitants of the City of Srinagar are required to report births and deaths as demanded by Sections 4, 5, and 9 given below.

(b) *Section 4.*—The nearest relations of a deceased, or in case of his absence or inability on account of sickness, any other person present at the time of death, or in case of non-existence of any such person, any person living in the same house in which the death occurs, is responsible to report the same immediately to the Deputy Inspector of Police concerned.

(c) *Section 5.*—If a death occurs in a State building, mosque or a temple, or such like place the person in charge of such building, mosque or temple, or such like place is responsible to report the occurrence as required under Section 4.

(a) *Section 9.*—It shall be the duty of the father or the mother of a newly born child to report the birth thereof to the Deputy Inspector of Police concerned, within eight days of the birth of such child, or in the absence of such father or mother on account of their being dead, or unable to do so under circumstances beyond their control, the other inmates of the house shall be responsible for the above said duty.

(d) *Section 9.*—If in the house where the birth of a child occurs there is no other guardian of the child except the woman giving birth to such child, and in case of death, if the deceased is not the member of a house having a responsible person living therein, the *chaukidār* of the *Mohalla* will be responsible to report such occurrences of births and deaths.

The penalty for the non-observance of the rules extends up to Rs. 50. The above rules are not in force in the *mufassil*; the *chaukidars*, however, are understood as being responsible for reporting the number of deaths and births in their respective circles, and in case of their failing to do so or tendering false information they are summarily punished, and but seldom tried for the offence of concealment of offences and omission of reports under Section 136 of the *Ranbir Daud Bidhi*.

The agency which reports births and deaths is generally composed of *chaukidars* in the *mufassil* and *mohalladars* in the city. The bulk of the *chaukidars* are low caste people, excepting a few *Pandits* in straitened circumstances. As a rule they are illiterate, and consequently for the transcribing of their information they either depend on some stray rural scribe or upon their memory, to which they resort and reproduce the facts on the periodical or occasional visits to the Sadar Police Station, where the book kept by them is duly filled up. A monthly statement of births and deaths, with a detail of religion and sex, is then forwarded to the Superintendent of Police from each police station.

In case of city registration the President of the Municipal Committee is furnished with a statement concerning the municipality only, which is published by him in the State Gazette. In the absence of any duplicate record of the kind for the purpose of examination and checking the *prima facie* correctness of the information thus supplied is not above question. A cursory inspection, which, too, is seldom effected by the Revenue Officers when on tour, is hardly any proof of the validity of either facts or figures. I doubt even if two distinct registers be required to be maintained, one by the *chaukidār* and the other by the *lambardār* of the village, the system will work satisfactorily, unless some efficient and thorough measures of check are adopted. The local conditions of the country, as well as the privilege enjoyed by certain high class persons to inter the dead within their family vaults, render the practice of keeping any registers at burning or burial grounds futile.

As regards the Province of Jammu the report of the Superintendent of Police speaks much to the same effect. In the Municipality of Jammu, however, the sweeper, unlike the *mohalladar* in Kashmir, is held responsible for furnishing the report, and the necessary check is exercised by the Sanitary Officer of the city.

MOVEMENT OF THE POPULATION.

Subsidiary Table I.

Variation in relation to density since 1872.

Natural Divisions, Districts and Cities.	PERCENTAGE OF VARIATION INCREASE (+) OR DECREASE (-).			Net variation in period 1872-1901 Increase (+) or Decrease (-)	MEAN DENSITY OF POPULATION PER SQUARE MILE.			
	1891 to 1901.	1881 to 1891.	1872 to 1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
Himalayas and Sub-Himalayas West—								
JAMMU PROVINCE.								
Jammu (excluding City) ...	+12'00	...	...	...	267	238	...	...
Udhampur ...	-12'20	...	...	...	184	200	...	...
Bhimber ...	+12'58	...	...	...	339	307	...	...
Jawala ...	+1'78	...	...	...	193	180	...	...
Poonh Jāgir ...	+13'36	...	...	...	...	...	...	...
Badrawah Jāgir ...	+5'72	...	...	...	...	...	...	...
Mean Jammu Province ...	+5'71	...	...	...	...	...	...	...
KASHMIR PROVINCE.								
Kash (excluding City) ...	+24'64	...	...	...	164	132	...	...
Masfabad ...	+24'78	...	...	...	64	51	...	...
Mean Kashmir Province ...	+24'66	...	...	...	131	105	...	...
FRONTIER DISTRICTS.								
Ladakh ...	+19'76	...	...	...	419	350	...	...
Gilgit ...	+263'08	...	...	...	1,205	357	...	...
Mean Frontier Districts ...	+46'02	...	...	...	512	351	...	...
CITIES.								
Jammu ...	+4'60	...	...	...	4,516	4,318	...	...
Srinagar ...	+3'68	...	...	...	15,327	14,870	...	...
Mean Cities ...	+3'42	...	...	...	9,922	9,594	...	...
Mean whole Total ...	+14'21	...	...	...	36	31	...	...

MOVEMENT OF THE POPULATION.

Subsidiary Table II.

Immigration per 10,000 of Population.

Natural Divisions, District or Cities (of Enumeration).	BORN IN INDIA.			BORN IN ASIA WITHOUT INDIA.		Born in other continents.	PERCENTAGE OF IMMIGRANT TO TOTAL POPULATION.		
	In natural Divisions, Districts or City where enumerated.	In contiguous Dis- tricts or States.	In non-contiguous territory.	Contiguous coun- tries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
HIMALAYAS AND SUB- HIMALAYA, WEST—									
JAMMU PROVINCE.									
Jammu	8,554	1,329	108	23	71	71	14.46	6.91	9.15
Udhampur	9,587	394	28	3	2	...	4.13	3.59	1.34
Bhimber	9,511	469	17	3	04	...	4.89	2.41	2.48
Jarwal	8,480	1,465	48	1	...	...	13.14	5.98	9.76
Poonch Jāgr	9,719	230	17	3	03	07	2.80	1.94	0.96
Bhadrawāl Jāgr	9,492	405	39	6	...	02	5.08	3.36	1.72
Total Jammu Province ...	9,246	704	42	8	08	05	7.54	3.54	4.00
KASHMIR PROVINCE.									
Bāda	9,690	140	20	9	03	9	1.71	1.04	0.97
Muzaffarabad	9,216	598	63	3	...	05	6.84	5.63	1.19
Total Kashmir Province ...	9,753	207	29	8	03	08	2.45	1.98	0.77
FRONTIER DISTRICTS.									
Ladakh	9,940	45	3	3	7	4	0.54	0.41	0.13
Gilgit	9,400	389	40	108	3	23	3.39	4.93	0.46
Total Frontier Districts ...	9,816	137	13	31	6	08	1.84	1.63	0.22
Total Jammu and Kashmir State.	9,498	462	34	10	1	04	5.07	2.95	2.42

MOVEMENT OF THE POPULATION.

Subsidiary Table III.

Emigration per 10,000 of population.

Natural Divisions, Districts or Cities (of birth).	ENUMERATED IN			PERCENTAGE OF EMIGRANTS TO POPULATION BORN IN DISTRICT.		
	Natural Division, District or City where born.	Other Districts of the State.	Other Provinces or States in India.	Total.	Males.	Females.
1	2	3	4	5	6	7
HIMALAYAS AND SUB-HIMALAYA, WEST—						
JAMMU PROVINCE.						
Jammu	9,315	825	60	0.8	4.3	3.3
Udhampur	9,611	990	...	3.3	1.6	2.3
Balimbar	9,771	229	...	2.3	1.3	1.0
Jarota	9,655	845	...	3.5	1.6	1.7
Punch Jāgīr	9,072	263	65	3.3	1.9	1.4
Bhadarwah Jāgīr	9,637	363	...	3.6	1.2	1.5
Total Jammu Province ...	9,885	39	27	1.1	0.8	0.8
KASHMIR PROVINCE.						
Khás	9,198	37	705	8	3.7	4.3
Moufussil	9,805	195	...	1.9	1.2	7
Total Kashmir Province ...	9,290	46	604	7.1	3.3	4.8
FRONTIER DISTRICTS.						
Ladakh	9,977	20	3	25	18	35
Gilgit	9,895	105	...	1	5	4
Total Frontier Districts ...	9,973	24	3	0.27	0.19	0.08
Total State ...	9,708	...	292	2.9	1.4	1.5

MOVEMENT OF THE POPULATION.

Subsidiary Table IV.

Variation in Migration since 1891.

Natural Divisions, Districts or Cities.	PERCENTAGE OF DISTRICT BORN.		PERCENTAGE OF INCREASE AMONG	
	1901.	1891.	District born.	Total population.
I	2	3	4	5
HIMALAYAS AND SUB-HIMALAYA, WEST.				
JAMMU PROVINCE.				
Jammu	85.5			+11.7
Udhampur	95.2			-12.2
Bhimbar	95.1			+12.58
Jasrota	84.9			+1.78
Poonch Jâgir	97.2			+13.38
Bhadarwan Jâgir	94.9			+5.76
Total Jammu Province	92.5			+5.68
KASHMIR PROVINCE.				
Khas	96.3			+21.49
Muzaffarabad	98.2			+24.78
Total Kashmir Province	97.6			+21.98
FRONTIER DISTRICTS.				
Ladakh	90.4			+19.76
Gilgit	94.6			+263.08
Total Frontier Districts	92.2			+46.02
Total State	94.9			+14.21

MOVEMENT OF THE POPULATION.

Subsidiary Table V.

Migration to and from British Territory and Feudatory States

Provinces.	Gives to				Receives from			
	British territory.		Feudatory States.		British territory.		Feudatory States.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
...	3,628	1,249	...	...	28,410	37,202	777	344
Kashmir Province	36,229	43,839	32	32	9,848	4,108	38	11
Frontier Districts	44	14			592	6		
Total State	38,926	45,691	82	36	38,850	41,400	815	367

Note.—Total given ... 84,138

Total received ... 81,608

Difference ... 2,530 less received than given

CHAPTER III.—RELIGION.

1. **Religions of the people.**—There are certain practical matters of every day life which characterise the followers of the several religions and which ought to be summarised here. They are by no means of universal application, but are generally observed; and people attach far more importance to them than their trivial nature would seem to warrant. The Hindu, Jain and the Buddhist believe in their respective Shāstrás; the Sikh have faith in the teachings of the Granth Sāhib, while the Muhammadans owe allegiance to the Qurán Sharif, and accept only the tenets of the Shara Muhamdi. The divine edifices of the different classes necessarily constitute their places of worship. The Hindús venerate the cow and will not kill animals as a general rule; Sikhs also show fanatical reverence for the cow, but will kill other animals and enjoy the meat thereof without offence to the doctrines to which they bow. The Muhammadans hate dog, abhor swine, but do not refrain from killing or eating most of the animals that they may come across when out-hunting. The Sikh abstains from tobacco, but spirits and narcotics are not forbidden to him; the Hindu may indulge in tobacco, and, excepting some sects of the Brahmans, may indulge in the use of liquors too; while for the Muhammadans the use of spirits is strictly forbidden. Hindús and Muhammadans shave their heads, but the one is enjoined by religion to keep a lock of hair upon the crown of his head, while the other is ordered to have that also cropped. Customs relating to eating, drinking and smoking promiscuously are due for their force more to castes than to religions, and will be noticed in their proper place. But while subject to caste rules a Musalmán will eat and drink without scruple from the hands of a Hindu, no Hindu will ever accept food or water from a Musalmán. Muhammadans, with the exception of the Shiás, have no scruples to partake of food from the hands of a Hindu, and do generally take food with the Christians, provided pork form no part of it, unlike the Hindús who, with the exception of course of those who have been to Europe, regard the touch of all but a Hindu as positive pollution. In Dogar this difference is very keenly observed, and certain variations and relaxations too of late gaining ground in the Punjab and other advanced countries are not at all yet allowable here. Hindús, on the contrary, here will discard or chuck away anything which, while, carrying it in the bazar, they have reason to believe that either their person or any part of their clothing has been defiled by coming in contact with a Musalmán.

2. The total population of the State may, with regard to religion, be distinguished as Hindús, Jains, Sikhs, Muhammadans, Budhists, Christians and Parsis.

3. There were no Jews or Brahmos in the Jammu and Kashmír State on the night of the census. An examination of the figures leads us to the conclusion that the predominant religion of the State is Muhammadanism, representing 74·16 per cent. of the total population. Next in order stand the Hindús and represent 23·71 per cent. of the total population, while Budhists, Sikhs and Jains represent 1·21, ·89 and ·01 per cent., respectively, of the total population. The total Christian population of the whole State amounts to 422, or, in other words, the figures for this census exceed the ones for the census of 1891 by 204; of the total number of Christians not less than 202 are converts. To the establishment of the missionary institutions within the territories of His Highness lately as well as to the increase in the tendency of a larger influx of the Europeans to the Happy Valley is due the abnormal excess of 48·34 per cent. The present census shows only 11 Parsis, while there were only 9 on the occasion of the census of 1891. The Hindús are mostly found in Jammu, and represent a very small minority in the Province of Kashmír, while in Ladákh and Gilgit their numbers are quite insignificant and amount to only 2,214 out of the total Hindu population of 689,073. In this respect, however, our figures show again an increase of 1,955 persons against the census of 1891. Easy means of communication and the removal of the restrictions upon free trade as well as the stationing of troops at the Gilgit Agency necessitating the presence of the Commissariat and other departments, and private

servants constitute the main causes of this increase. Sikhs are found in Jammu and Kashmir in larger numbers than in the Frontier Districts. But the presence of these on the Frontier Districts also is sure indication of healthy administration, and I hope that during coming decade the numbers will augment still more.

4. Jains have decreased by 153 persons since the census of 1891; almost all the Jains with the single exception of one at Srinagar Khās are returned at Jammu. These people are foreign traders and like birds of passage flock to where trade is brisk. Apparently these people are the victims of the severity of the *chungi* and custom tariff which has led to their emigration, and it may not be wondered at if the revision of the customs and the abolition of the *chungi* rules in the mofassil may see them returning again.

5. Our Buddhist population has arisen to 35,047 against 29,608 of 1891. Ladākh is the chief seat of Buddhism, and out of this number not less than 30,216 have been returned in Ladākh. The form of Buddhism prevalent in Ladākh is a modified form of the religion preached by Budha himself and his followers. Last Census Report says, "that the modification is due to the introduction of the mystical system of the Tantrists, as evidenced by the pictures of the prevailing red and yellow sects which are filled with representations of the three-eyed destroying Shiva, and of his blood-drinking consort, the three-eyed goddess 'Trilochna.' My predecessor in the census operations in the State as a Hindu gentleman was a better authority on the subject, and I am not prepared to offer any comments on the quotation by way of explanation or otherwise."

6. The great mass of the people of Ladākh are almost all of one race, they intermarry and eat together and are all eligible as members of the national priesthood. They are addicted to the use of a beverage known as *chang*, very thick and of a blue colour. Like most of the Europeans they do not think ill of dancing and might be seen enjoying themselves, drinking and merry-making on festive occasions, such as marriages and others. The Buddhists are said to be deeply devoted to their spiritual leaders, and in some instances their attachment exceeds by far the devotion displayed by the Muhammadans towards the propagators of the tenets of their religion. The Frontier Districts Officer, however, adds that it is open to question whether a leader of Buddhism will be successful in maintaining his influence over his congregation in comparison to a Muhammadan preacher over his votaries when put to actual test. The present form of the Buddhist religion is mixed up with a great deal of superstitious matter, and the two forms of the religion resemble each other as a body imbued with life would resemble a mere skeleton. It consists mostly of forms and rituals; the priestly class known as *Lāmas* are celibates and lead the life of a hermit.

The Parsis are confined only to Srinagar, while the Christians are spread all over the dominions of His Highness the Mahārāja Sāhib.

7. **Sub-divisions of Hinduism.**—Amongst the Hindūs the majority belongs to the prevailing form of the religion, namely, that type of it which is designated as the orthodox form of the faith, *viz.*, Sanātan Dharm. Animistic or that form of belief which induces people to recognise that natural phenomena are due to spirits, and that even inanimate objects have spirits is unknown in this country.

8. **Religious Movements and Reforms.**—As a matter of fact it is only when tranquility and comfort are politically secured and the security of life and property becomes ensured administratively and to top it free and liberal education, quickening intelligence engenders and promotes speculation, that men begin to think on religious topics. Religion with the majority of the people in their primitive state is nothing more than the observance of a certain set of dogmatic precepts, much like routine, and demands no serious notice on their part. In the absence, therefore, of any specific cause or causes, counteracting on preconceived notions and theories apt to make men devote their attention to doctrinal discussions or religious principles, no commotion in the even tenor of religious life can be contemplated. It is, therefore, quite in keeping with

the natural course of events that the State has not known of any religious movements worth mentioning. With an eminently Hindu Government conservative in its views and keenly imbued with respect for the tenets and the traditions handed down to it with a spirit of infinite toleration towards the numerous religions of which the different classes of its subjects are the votaries, it was not for a moment to be thought of that innovation in this direction would either be allowed or receive encouragement or countenance in the State. It is, however, too much to say what conditions may prevail under certain altered contingencies.

Eager eyes of a reformer, therefore, in this direction will be agreeably surprised to find that the total population of the State fails to show even a single Wahábi, while of the Ahmadi or Kádiáni sect there are only 43 souls. Their existence in Jammu city only is a sure indication of the fact that they represent those Muhammadans who have come up from the Punjab as State employees or otherwise; similarly the insignificant number of Aryás, known as the followers of the well-known Dayanand Sarasvati, goes up to 79. This again is due to a like cause, namely the import of this element from the Punjab. Of late, however, the schism, which has taken place amidst the Kashmíri Pandits in the North-Western Provinces since the return of Bishen Naráin Dar of Lucknow from Europe, now some years ago, has not been without its effects even upon Kashmír and its quiet going people, and the creation of the two Sabbás known as the Dharam and the Bishen Sabbás is the result thereof.

The Dharam Sabha consists of the orthodox Hindús, while the latter advocates latitude in certain social matters.

Subsidiary Table I.

General Distribution of population by Religion.

Religion.	1901.		1891.		1881.		PERCENTAGE OF VARIATION INCREASE (+) OR DECREASE (-).		Net variation 1881 to 1901.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1881 to 1901.	1881 to 1891.	
1	2	3	4	5	6	7	8	9	10
Mohammedan ...	2,154,695	7,415.7	1,793,710	7,050.9	...	...	+20.1	...	...
Hindu ...	686,073	2,371.6	691,800	2,719.4	...	...	-39	...	...
Sikh ...	25,828	88.9	11,309	44.8	...	...	+126.6	...	...
Buddhist ...	35,047	120.6	29,008	116.4	...	...	+18.4	...	...
Jain ...	442	1.5	503	2.0	...	...	-25.5	...	...
Christian ...	422	1.5	219	.9	...	...	+92.6	...	...
Parsees ...	11	.04	1	.04	...	...	+22.2	...	...
Others ...	60	.2	13,815	65.3	...	...	-99.6	...	...

Subsidiary Table II.

Distribution of Religion by Natural Divisions and Districts.

Natural Division and District	HINDUS.			MUHAMMADANS.			ASIIMISTS.			OTHERS.		
	Proportion per 10,000			Proportion per 10,000.			Proportion per 10,000.			Proportion per 10,000.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
HIMALAYAS AND SUB-HIMALAYA WEST.												
JAMMU PROVINCE.												
Jammu	6,039.1	...	...	3,888.6	...	...	...	...	...	82.3	...	...
Udhampur	3,090.7	...	...	6,787.7	...	...	...	...	...	175.7	...	...
Bhimber	2,075.1	...	...	7,856	...	...	...	...	...	65.9	...	...
Tarola	7,896.8	...	...	5,091.6	...	...	...	...	...	11.6	...	...
Poonch Jâgir	672.0	...	...	0,007.6	...	...	...	...	...	258.6	...	...
Shadastwah Jâgir	6,296.2	...	...	3,508.8	...	...	...	...	...	5	...	...
Total Jammu Province	4,116.1	4,384.9	...	5,762.1	5,533.7	...	...	...	...	121.8	...	...
KASHMIR PROVINCE.												
Khâs	371.3	...	...	0,364.8	...	...	...	...	...	63.9	...	...
Muzaffarabad	247.6	...	...	0,358.4	...	...	...	...	...	394	...	...
Total Kashmir Province	524.8	635.5	...	0,363.8	0,905.2	...	...	...	...	111.9	...	...
FRONTIER DISTRICTS.												
Ladakh	13.9	...	...	8,165.9	...	...	...	...	...	1,321.2	...	...
GDgh	328.7	...	...	0,051.1	...	...	...	...	...	17.2	...	...
Total Frontier Districts	97.6	16.7	...	8,365.5	7,282.2	...	...	...	...	1,338.2	...	...

Subsidiary Table III.

Distribution of Christians by Districts.

DISTRICT.	NUMBER OF CHRISTIANS.			VARIATION.		
	1901	1801	1881	1891—1901.	1881—1891.	1881—1901
1	2	3	4	5	6	7
Jammu	145	40	—	90	—	—
Kashmir	244	145	—	99	—	—
Frontier	33	27	—	6	—	—

Subsidiary Table IV.

Distribution of Christians by race and denomination.

DENOMINATION.	EUROPEAN.		EUROSIAN.		NATIVE.		TOTAL.		VARI- ATION + OR -
	Males	Females	Males	Females	Males	Females	1901.	1891	
1	2	3	4	5	6	7	8	9	10
Anglican Communion	85	77	7	8	27	32	236	182	+54
Catholics	—	—	—	—	1	—	1	—	+1
Lutheran, &c.	—	—	—	—	—	—	—	5	+5
Presbyterian	6	—	—	—	18	18	40	4	+36
Roman Catholic	10	5	2	2	14	—	22	15	+18
Denomination not returned	9	9	1	3	60	34	112	12	+100

CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

It is difficult to elicit from the people a correct return of ages, and more particularly so the ages of the female population. The Miāns and other high class families, whose ladies are subject to *parda* system, were naturally averse to any enquiry being made as regards the ages of their females. So much about the well-to-do families. The masses even, have, besides their really being ignorant of their own ages, an instinctive repulsion to give information as to age of their females. There is over and above this a practice among the females of reducing the number of their years even when they become old enough to profit by their lie; amongst men reverse is the case and old men exaggerate on the other side, and add years to their age. It is stated in the English Census Reports that "we find ourselves on very uncertain grounds, and must proceed "with great care and circumspection" when dealing with the ages of the people. If such care and circumspection is found necessary when dealing with the English returns of ages, they will be hundred times more so when treating with those available in India.

(1). The proportion borne by the female population to the male population of the State as a whole has increased by 4·31 since 1891; for whereas in that year the number of females to 1,000 males was 879·91 it now stands at 884·22. It is somewhat difficult to account for the rise in the proportion in 1901, except on the supposition that the female population of ten years ago was a little under-estimated. The proportion of females to 1,000 males, however, varies considerably by provinces. In Jammu Province the proportion stands in the ratio of 883·29, while in Kashmir Province the ratio drops to the following figure of 876·18. In the Frontier Districts the proportion is only 932·87. We thus find that the females bear the greatest proportion to males in the Frontier Districts. In the city of Jammu and Srinagar the latter stands first in this respect and shows that there are 870·83 females to male population of every one thousand. In the Province of Jammu, Bhimber shows 905·17 females to 1,000 males with the exception of course of Bhadarwah jagir which comes in with a figure of 960·33 females in each thousand males.

(2). A perusal of the numbers counted under each age-period shows that both males and females are numerous between the ages of 5—10 than at any other age. Between 5 and 20 the total population rises gradually in numbers, increases very suddenly between 20 and 30, rises considerably after the age of 35, and then again after 45. The smallest proportion of the population belongs to the 45—60 period, but strangely enough the numbers of those who have passed their sixtieth year are practically more excessive than the numbers of those between the ages of 45 and 50. The proportion of females to 1,000 males is highest at the age period 0—5, namely 978·2, between the ages of 5 and 10 the proportion drops slightly to 918·1, and again it goes up to 1,037·9 between the ages of 20 and 25, and continues to go down until the age-period 35 and 40 when it stands at 784·09. From that point it again commences to increase to the figure of 824·2 at the age of 60 and over. The female population is far more numerous between the ages 0—5 than at any other period of life.

(3). As regards the infant population of the State, that is to say, children under one year of age, it may be said that ten years ago it numbered 114,220 while the figures stand at 1,07,960 in 1901.

(4). The civil condition of the people next demands attention, and dealing with the relation borne by each main religion to the total population of the State by the married, unmarried and widowed, it appears that the married Mohamedans show the highest percentage, namely, 33·4; unmarried of the same community form 35·9 per cent. of the total population of the State. While in the two provinces of Jammu and Kashmir the proportion of married Mohamedans stands at 13·2 and 17·09 and those of unmarried is 14·6 and 18·2, respectively. In the Frontier Districts the ratio is 3·1 married and 3·2 unmarried, while the percentage of the married Hindus, on the other hand, forms 10·5 per cent. of the total population. Sikhs of the same civil condition are 4 per cent.

(5). Widowed females, it is noticed, are considerably in excess of widowed males; but unmarried men are roughly double the number of unmarried women, while in case of married ones the number of both sexes is equal. It appears that among Sikhs the unmarried both of male and female form the highest percentage of the whole community; that 44·3 per cent. of the Jain population is married; and that among the widowed the women and men are nearly equal. The percentage borne by the married Budhists to the total population of that religion is highest between the ages 50 and over. Excluding the age-period from 0—15, it appears that the percentage borne by the unmarried to the total population is highest at the age-periods between 15 and 20 and steadily decreases between the age-period 45—50, and again rises between 50 and 55, and falls down again at 55—60. Widowed of this community stand in the relation of 1,254 males to 2,350 females. Christians next deserve consideration, and their married and unmarried numbers show a relation of 95 to 67. The widowed among them are exceptionally small, and our figures ought to be naturally deficient in this respect. Unlike Hindus, where widow marriage is not allowed, as a rule, others can assume the civil condition at will, and there being no specific column to show what condition he or she was in before entering a married existence, it becomes difficult to ascertain the true strength of our figures. But standing as they are the relation of the married to the unmarried between the age-period of 0—10 is 1 to 100; while the same between the age-period of 15—25 is 25 married to 45 unmarried.

The Parsis in this state number only 11, all of which are in Srinagar. Married are found between the age-periods of 20 to 50; widowed there are *nil*.

(6). A study of civil condition relatively of age-periods proves that married population increases steadily during the following age-periods, between 15—30, forming 23·2 per cent of the total population, it decreases more rapidly until at the age-period of 60, and at 60 and over it again goes up much higher. The unmarried naturally bulk more largely in the lower age-periods, and from the period 10—15 onwards decrease very steadily until after the age of 35 when they cease to form any appreciable percentage of the total population.

The ages of the people, Subsidiary Table I.

Unadjusted age return of 100,000 of each sex.

Age	Male	Female	Age	Male	Female	Age	Male	Female
1	2	3	1	2	3	1	2	3
0	3,537	3,031	47	178	144	94	3	4
1	1,543	1,570	48	455	376	95	25	18
2	2,222	2,216	49	125	109	96	7	4
3	3,008	3,451	50	3,750	3,275	97	2	2
4	2,943	3,130	51	154	124	98	4	4
5	3,114	3,354	52	249	202	99	3	2
6	3,010	3,315	53	110	95	100	52	45
7	2,689	2,903	54	168	145	101	1	2
8	3,488	3,203	55	609	602	102	2	2
9	2,241	2,216	56	153	154	103	2	1
10	2,711	3,419	57	101	100	104	1	2
11	1,444	1,022	58	119	148	105	3	2
12	4,208	3,529	59	42	110	106	2	1
13	1,318	1,130	60	2,892	2,404	107	1	1
14	1,014	1,758	61	78	65	108	1	1
15	2,590	2,342	62	131	128	109	1	1
16	2,242	2,253	63	54	76	110	2	2
17	686	690	64	72	60	111	2	1
18	2,152	2,404	65	125	256	112	2	1
19	587	542	66	76	73	113	...	...
20	3,076	4,882	67	40	57	114	1	...
21	474	454	68	51	49	115	1	1
22	1,301	1,225	69	31	38	116	1	1
23	587	450	70	222	726	117	1	...
24	1,106	1,204	71	25	41	118	...	...
25	4,004	5,143	72	85	29	119	1	...
26	817	782	73	26	20	120	3	2
27	649	621	74	30	25	121	1	1
28	1,201	1,271	75	273	220	122	...	...
29	392	362	76	18	44	123	...	...
30	5,971	6,109	77	14	24	124	...	...
31	275	284	78	32	45	125	1	...
32	1,547	1,192	79	14	7	126	...	...
33	354	319	80	524	510	127	...	...
34	453	390	81	16	34	128	...	...
35	3,744	3,368	82	21	21	129	...	...
36	1,111	929	83	7	10	130	1	1
37	323	240	84	22	27	131	...	...
38	385	531	85	42	41	132	1	...
39	296	253	86	9	15	133	...	...
40	5,492	5,396	87	7	7	134	...	...
41	196	210	88	9	12	135	...	...
42	445	410	89	4	6	136	...	...
43	103	150	90	122	102	137	...	...
44	240	253	91	1	4	138	...	...
45	2,329	1,877	92	5	5	139	...	...
46	231	245	93	2	1	140	2	...

The ages of the people. Subsidiary Table II

Age distribution of 10,000 of each sex.

Age.	1901.		1891.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
0 and under 1	338	392	...	...
1 " " 2	154	158	...	...
2 " " 3	282	321	...	...
3 " " 4	301	345	...	...
4 " " 5	294	320	...	...
Total 0 and under 5.	1,364	1,636	1,504	1,789
5 and under 10	1,449	1,505	1,404	1,428
10 " " 15	1,280	1,116	983	819
15 " " 20	829	816	784	786
20 " " 25	708	832	764	808
25 " " 30	703	818	779	822
30 " " 35	803	830	826	864
35 " " 40	600	532	581	535
40 " " 45	654	644	682	638
45 " " 50	831	900	866	928
50 " " 55	430	384	441	352
55 " " 60	182	120	146	110
60 and over	605	564	622	544
Total 5 and over 60	8,616	8,461	8,331	8,154
Unspecified	...	...	75	75
GRAND TOTAL	10,000	10,000	10,000	*10,018
Mean age	21-11 $\frac{1}{2}$	23-6 $\frac{1}{2}$	24-3 $\frac{1}{2}$	23-2 $\frac{1}{2}$

* These figures have been taken from the last Census Report.

Subsidiary Table III.

Age distribution of 10,000 of each sex by Religion.

AGE.	HINDUS.		MUHAMMADANS.		ANIRIETS.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
and under 1	261	272	355	412	...	...
1 " " 2	138	141	162	165	...	...
2 " " 3	211	253	307	345	...	...
3 " " 4	233	282	335	372	...	...
4 " " 5	223	267	319	339	...	...
Total 0 and under 5	1,066	1,215	1,498	1,553	...	...
5 and under 10	1,186	1,325	1,541	1,599	...	...
10 " " 15	1,108	989	1,254	1,159	...	...
15 " " 20	822	814	835	816	...	...
20 " " 25	779	800	685	813	...	...
25 " " 30	923	925	769	785	...	...
30 " " 35	937	903	835	811	...	...
35 " " 40	619	543	591	527	...	...
40 " " 45	731	702	630	626	...	...
45 " " 50	501	339	309	255	...	...
50 " " 55	507	416	410	362	...	...
55 " " 60	177	149	114	108	...	...
60 and over	694	760	569	487	...	...
Total 5 and over 60	8,934	8,795	9,003	8,347	...	...
GRAND TOTAL	10,000	10,000	10,000	10,000	...	...
Mean age	26'8.11	26'7.66	28'7.57	22'7.16	...	...

Note.—No anirietes returned in the State.

Subsidiary Table under Second Addendum to 5th Note on Census Report.

The ages of the People.

Ages.	JAMMU AND KASHMIR STATE, MALES			Ages.	JAMMU AND KASHMIR STATE, FEMALES		
	Actual.	Smoothed with intermediate.	Smoothed with final.		Actual.	Smoothed with intermediate.	Smoothed with final.
1	2	3	4	1	2	3	4
0	3,537	3,537	3,537	52	249	249	612
1	1,543	2,834	2,081	53	110	318	612
2	3,822	2,771	2,921	54	198	318	584
3	3,008	2,089	2,885	55	909	283	559
4	2,943	2,279	2,901	56	133	200	532
5	3,113	2,652	2,882	57	101	205	510
6	3,010	3,098	2,799	58	119	631	443
7	2,835	2,897	2,774	59	42	646	428
8	3,438	3,017	2,729	60	2,892	632	412
9	2,541	2,623	2,702	61	98	639	398
10	3,711	2,968	2,659	62	131	645	383
11	1,244	2,521	2,552	63	54	154	378
12	4,308	2,459	2,406	64	72	154	333
13	1,218	2,235	2,313	65	436	136	295
14	1,914	2,434	2,177	66	76	135	254
15	2,590	1,739	2,089	67	49	127	213
16	2,442	1,923	1,639	68	51	204	163
17	686	1,657	1,337	69	71	194	157
18	2,122	1,873	1,761	70	322	203	140
19	587	1,331	1,711	71	25	198	145
20	2,078	1,644	1,601	72	85	198	137
21	454	1,315	1,627	73	26	89	130
22	1,301	1,419	1,691	74	30	86	129
23	227	1,617	1,633	75	273	72	122
24	1,708	1,685	1,535	76	18	71	114
25	3,664	1,355	1,616	77	14	68	107
26	517	1,088	1,620	78	22	118	91
27	649	1,523	1,637	79	14	118	84
28	1,201	1,788	1,614	80	324	110	78
29	302	1,680	1,229	81	16	116	73
30	5,971	1,359	1,584	82	21	118	68
31	275	1,691	1,556	83	7	22	65
32	1,547	1,722	1,512	84	23	30	67
33	368	1,279	1,514	85	42	17	40
34	439	1,344	1,476	86	9	18	39
35	3,744	1,139	1,446	87	7	14	29
36	1,111	1,245	1,399	88	9	32	20
37	325	1,299	1,365	89	4	31	18
38	585	1,550	1,269	90	132	31	18
39	236	1,367	1,216	91	4	10	17
40	5,402	1,391	1,141	92	5	10	16
41	196	1,308	1,095	93	2	10	15
42	446	1,368	1,042	94	3	10	12
43	198	676	1,019	95	25	10	8
44	240	683	963	96	7	8	7
45	2,328	620	925	97	2	8	6
46	231	680	878	98	4	3	5
47	178	668	840	99	3	3	3
48	453	948	759	100 and over.	69	66	69
49	125	932	717				
50	3,750	947	681				
51	154	878	650				
				Total ...	100,000	Not smoothed.	

Subsidiary Table I.

General proportion of the Sexes by Natural Divisions, Districts and Cities.

Natural Division, District or City.	FEMALES TO 1,000 MALES.			
	1901.	1891.	1881.	1871.
1	2	3	4	5
HIMALAYAS AND SUB-HIMALAYA, WEST.				
JAMMU PROVINCE	883.3	868.9	...	...
Jammu Khag, including City	852.3	817.8	...	...
Udhampur	875.8	872.3	...	...
Bhimber	905.1	885.4	...	...
Jasrota	871.7	860.7	...	...
Punch Jāgir	894.9	892.3	...	...
Bhadarwah Jāgir	900.8	903.3	...	...
Kashmir PROVINCE	878.1	889.2	...	...
Skha, including City	850.0	895.9	...	...
Muzaffarabad	853.8	840.6	...	...
FRONTIER DISTRICTS	932.8	926.8	...	...
Ladakh	985.5	967.2	...	...
Gilgit	802.5	844.8	...	...
Jammu City	825.9	832.1	...	...
Srinagar City	870.6	892.6	...	...

Subsidiary Table I.

Distribution of 10,000 of each sex by age and civil condition.

Age	Males			Females		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0-5	732.98	1.99	.07	718.4	3.62	.17
5-10	760.75	8.22	.403	672.44	32.66	1.29
10-15	601.5	49.84	1.22	337.5	181.09	4.63
15-20	316.4	120.46	5	67.46	504.4	11.102
20-25	162.72	204.8	8.51	16.86	355.93	17.34
25-30	165.4	285.16	14.403	20.81	337.57	25.19
30-35	58.08	375.54	23.16	8.004	337.10	44.50
35-40	33.23	266.29	18.20	2.08	210.109	32.50
40-45	25.25	291.76	30.21	2.24	221.50	77.02
45-50	11.79	448.21	17.95	.88	95.37	44.507
50-55	11.9	194.78	32.94	1.00	33.94	85.04
55-60	3.5	55.16	11.14	.27	28.62	27.55
60 and over	19.5	228.56	78.87	2.5	72.29	199.03
Total	2,320.31	2,229.31	241.62	1,852.64	2,274.25	665.97

Subsidiary Table II.

Distribution by Civil Condition and main age periods of 10,000 of each sex.

Age.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER THOUSAND MALES.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
5 years to 10 years	760.75	672.44	8.22	32.66	408	1.28	683.91	3,971.12	3,179.48
10 years to 15 years	601.5	337.5	40.44	181.09	1.32	4.62	261.06	3,602.16	3,457.33
15 years to 40 years	675.8	117.34	1,252.89	1,545.6	69.3	132.7	173.62	1,233.43	1,330.6
40 years and over	65.47	6.99	910.8	611.5	170.5	425.74	106.39	537.95	2,498.47
All ages	2,103.62	1,134.28	2,227.34	2,270.64	231.33	565.7	539.19	1,619.44	2,312.19

Subsidiary Table IV.

Distribution by main age periods of 10,000 of each Civil Condition.

Age.	MALES			FEMALES		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0 year to 10 years	1,493.47	10.2	.44	1,326.82	36.23	1.44
10 years to 15 years	601.5	43.44	1.32	337.5	181.09	4.62
15 years to 40 years	675.8	1,252.89	69.3	117.34	1,545.6	132.7
40 years and over	65.47	910.8	170.5	6.99	611.5	425.74

Subsidiary Table VI.

Proportion of the sexes by Civil Condition for Religious and Natural Divisions.

NUMBER OF FEMALES PER THOUSAND MALES.															
Religion or Natural Division.	At all ages.			0—10.			10—15.			15—40.			40 and over.		
	Married.	Un-married.	Widowed.	Married.	Un-married.	Widowed.	Married.	Un-married.	Widowed.	Married.	Un-married.	Widowed.	Married.	Un-married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Hindus	1,019.66	492.4	2,737.26	6,165.78	938.3	4,156.5	4,838.27	380.53	5,375.8	1,273.3	40.27	2,981.11	439.2	17.6	2,631.4
Sikhs	567.72	531.3	2,103.6	3,002.5	872.9	2,000	5,349.23	531	10,000	1,130.44	74.39	2,637.03	510.4	51.3	2,101.2
Jains	502.3	538	1,115.4	1,000	300	...	4,000	900.6	...	921.57	79.94	454.54	703.15	71.42	1,714.2
Buddhists	927.6	927.5	1,475.2	989.1	463.2	1,000	546.7	1,049.5	6,323.3	1,501.9	831.5	425.2	575.2	628.7	3,525.2
Pariahs	600	...	...	...	...	...	...	...	...	632.7	...	...	500	...	...
Muslims	1,023.05	701.4	1,335.6	2,479.12	93.205	2,580.6	3,300.8	606.47	2,665.4	1,225.14	221.78	1,562.66	350.37	173.65	2,401.31
Christians	705.26	801.52	1,400	...	1,083.95	...	...	923	...	844.8	655.7	1,200	459.4	111.1	1,600
Unspecified	800	685.7	660.6	...	1,871.4	...	...	...	1,000	1,200	63.3	...	400	...	600.7

Himalayas and Sub-Himalaya West

Subsidiary Table VIII.

Proportion of Wives to Husbands for Religions and Natural Divisions.

NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES.												
Natural Division (or group of Districts)		All Religions.	Hindus.	Sikhs.	Jains.	Buddhists.	Pariahs.	Musalmanas.	Christians.	Unspecified.	Cities.	Rural areas.
1		2	3	4	5		7	8	9	10	11	12
HIMALAYAS AND SUB. HIMALAYA WEST.												
State	...	1,029.2	1,019.06	237.72	902.9	227.01	606	1,023.70	703.26	800	916.6	1,028.6



CHAPTER V.—EDUCATION.

1. I would have only too willingly undertaken the task of elucidating the nature and the means of education by a reference to that part of the State Administration Report which treats on the subject—I do not mean high class education, but only the primary part of it—had it not been in conflict with the express instructions of the Census Commissioner for India conveyed in his thirteenth note on Census Reports, para 9. I beg at the same time, however, to be excused for a little diversion if I take up the question of the primary education, and discuss it at some length to induce the State authorities to do justice to it. In doing so I deal with only one district. The want of primary education in the country struck me forcibly when I was making an inspection tour in connection with my duties as a Revenue Officer of the State in the district of Bhimber. I should add that in this country, as everywhere else, the revenues depend, to a greater extent, upon the agricultural classes. In fact it is they who furnish the means and provide us wherewith to sustain life. Should we not, therefore, strive hard to better the condition of this class of our subjects? All attempts in this direction are, however, impossible unless they are reclaimed by some description of education, even the most rudimentary—primary or whatever you may call it.

According to the recent census returns the population of the Bhimber district amounts to 400,229 souls, inclusive of 190,145 females.

A reference to the Punjab Educational Report for 1899 and 1900 will show that there are 7,867 educational institutions in all for a male population of 11,252,249 souls. The number of school-going boys is 239,024. Out of the above mentioned number of institutions we can fairly deduct the number of colleges and institutions which are maintained for female education. Reducing thus the number of schools, including High Schools, amounts to 2,687, and excluding High Schools to 2,581. The number of school boys in the latter class institutions amounts to 140,759, thus giving an average of 55 boys per school.

On the basis of the Punjab figures our total number of boys expected to attend the schools under the present population would be more than 2,628 in round numbers, requiring 48 institutions to be kept up to impart education to these boys at the Punjab rate, but in the district of Bhimber there is only so poor a number of schools as ten.

2. In British India also the want of primary education amongst the agricultural classes has been the source of great trouble and difficulties to themselves as well as to the Government. The Land Alienation Act, for instance, is one of the result of such troubles, and the necessity of passing such an Act was felt simply because the agricultural classes not knowing the three r's could not guard their own interests, and were entirely left at the mercy of the calculating sahuikars and other income-depriving agencies.

3. I would be right if I added that the judicial authorities will be able to tell the exact number of cases in which *ex-parte* decrees were passed, because the fiction of the service of summons had, in its legal acceptance, been duly satisfied when, strictly speaking, it was neither more nor less than a nominal discharge of that duty, if not the practice of an actual imposition.

4. There are in the State only 2 High Schools, one at Srinagar and the other at Jammu; 9 vernacular Middle Schools, and 25 Primary Schools in the Jammu Province; 16 Primary Schools in Kashmir; 19 Primary Indigenous Branch Schools in Srinagar and 2 in Jammu, making a grand total of 74. According to the last Administration Report (1897-98) the number of boys on the roll amounts to 5,423. The figures deduced from the present census operations show that the total population of the school-going age (5—20) numbers 1,010,029. Now according to the Punjab standard of 55 boys per school the State ought to add to the number of schools and raise them to 18,037 institutions against insignificant 74, the present number. I would be the last man to fail to

support or be unfavourable to high education, but I cannot help observing that high class education is no good unless the masses are not first enabled to value and appreciate it. Unless therefore we first prepare the soil there is no use throwing seed; no building would be strong without a solid foundation.

5. A glance for a moment at the last Census Report will at once show that there are no figures available to institute a comparison between the figures obtained in this census and the last. I understand, however, that at the census of 1891 the population, generally for the purposes of educational statistics, was divided into three classes of "Learning, Literate and Illiterate." The then three-fold division has now been ignored in favour of the dual one—"Literates and Illiterates." The word literate signifies the ability both of reading and writing any one language, various degrees of proficiency being, however, equivocal. Our figures, therefore, as they stand are likely to be misleading, as an adult going up for his Master of Arts examination stands upon the same footing with the lad taken away from the primary school to look after his father's cattle, but returned as literate.

Even in the presence of express and lucid instructions I am doubtful if men who confined their talents to the writing and reading only of their names were not returned as *مكتوب* or literate. There will, likewise, be many whose claims to be literate rest entirely on a knowledge of the shop-ledgers. These, however, are difficulties native to all attempts, for ascertaining the numbers of those able to read and write; these being matters for individual judgment, we must take our figures in this respect as we find them. At the present moment, therefore, it seems desirable to restrict one's remarks to the results recently tabulated to afford data for a future comparison.

On this occasion the literate form 2·03 and the illiterate 97·97 per cent. of the total population, urban as well as rural. Distinguishing consequently one from the other the percentage stands at 1·5 and ·37 for the total rural and urban population. The proportion of the percentage between the urban and the rural population seems to be striking, but it should be borne in mind that there are only two towns in the State returning population of about 150,000 souls, whereas the rest is all rural. The percentage borne by the literate and illiterate of both sexes to the total population of the country varies considerably: for example, out of the total population of 2,905,578 only 2 per cent. are literate males and only ·04 per cent. are literate females; while the remainder are composed of illiterate males and females to the extent, roughly, of 51·07 and 46·9 per cent. respectively.

Illiterate males thus form, when compared with females, about an equal division, although the education of the male sex is not only varied, but much more widespread than that of the female sex in comparison, which contributes only ·04 per cent. who are literate to the total population of the State.

6. Turning to the subject of education by religion, it is apparent that the Hindu community shows the highest percentage of literate males, who form 1·38 per cent. of the total population. Literate women amongst them are, however, few; and form almost so small a minority of the total population as ·02 per cent.; in other words the total literate females of the Hindu community are 499 in number.

Next to the above community literate males are most numerous among

Name of the community.	Total females.	Percentage.
Hindus	499	·02
Muhammadians	477	·01
Sikhs	126	·004
Buddhists	86	...
Christians	72	...
Jains	1	...

the Muhammadans, the third place is occupied by the Sikhs, the fourth by the Buddhists, the fifth by Christians, and the sixth by Jains, whose literate males constitute ·0052 per cent. of the total population. When we turn to the figures of the literate females among the various classes of the people above named the order stands as given in the margin. One is surprised to find that among the Muhammadan subjects of the State, who form the bulk of the population of the State, and out-number their Hindu brethren, and constitute about 74

percent. of the total population, there are only 477 learned females, while Hindu literate females are 499. I am sure that even in Provinces where there are express provisions made for the educational seminaries of ladies literate females will cut a very poor figure in a return of this kind.

7. We must bear in mind the fact that in British India very liberal encouragements are held out to the people in this direction. The state of affairs with regard to education of males, not to speak of females, is easily imagined here where there are absolutely no facilities placed within the reach of the people to practice reading and writing. I am of opinion that the Hindu literate females who number about 499 in the total population of the State, must necessarily be those who have accompanied their relations in the service of the State, and this is borne out by the fact that not less than 389 Hindu literate females are found in Jammu, 103 in Kashmir and only 7 in Frontier Districts. Of late there has been established in Jammu a girl school, the fruit of the labours of a lady who styles herself as Jewan Mukat. The State has judiciously as well as graciously sanctioned a grant-in-aid of one thousand a year to the institute from the next Hindi year. So far as the figures for the Muhammadan literate females are concerned I am afraid our figures are misleading, as there must be very few indeed able to read and write any particular language. I presume that those ladies who are able to recite verses of the Kuran Sharif by rote, a custom much prevalent among the well-to-do and civilized Muhammadan families, have been returned as literates. If for a moment we stop to think over the relative strength of the educated communities we will find that the following result holds good:—

In every 1,000 Hindus there are 58.1 literates and 941.9 illiterates, and in every one thousand Muhammadans the population stands in the ratio of 6.9 literates to 993.07 illiterates. Literate Sikhs bear to the illiterate Sikhs the proportion of 87.03 to 912.9 in every 1,000, while Jains bear the relation of 346.2 to 653.8. It is only among the Christians and the Parsis that the literate males and females stand in an enviable position, and show almost an equal proportion of literates and illiterates. The reason thereof may be said to exist in the smallness of the numbers in which these people are found within the State Dominions.

8. Diverting our attention to education with regard to age-periods, it is seen that the proportions borne by the illiterate to the literate in every one thousand population between the ages 0—10 stands at 293 to 32, that from 10—15 this figure decreases to 116.1 to 1.5, and once again to 80.4 to 2.03 at the age-period 15—20. It is natural that the percentage of illiterates should be highest at the age period 0—10, and further that the percentage which gradually drops up to the age of 20 should again considerably rise at the age period 20 and over. Males and females who can neither read nor write form almost an equal proportion at the age periods 0—10; illiterate males being 150.1 and illiterate females being 142.9. Between the ages 10—15 the illiterate males in every one thousand number 63.8 and illiterate females 52.3, while at age period 20 and over the number of males goes up to 254.6, that of females to 235.5. So far as English education is concerned the proportion both of males and females literate in this language is highest at the age-period 20 and over.

Subsidiary Table I.

Education by Age and Sex (General Population).

	Number in 1,000.				Number in 1,000 literate in.						Number in 1,000 literate in English.				Females to 1,000 males.			
	Literate.		Illiterate.		Vernacular A (Devan).		Vernacular B (Bhasha).		Other languages.		Total.	Male.	Female.	Total.	Male.	Female.	Illiterate.	Literates in English.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.								
Age group.	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.								
1	32	29	03	203	156.1	147.9	11	02	10	11	12	13	14	15	16	17	18	19
0 and under 10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10	1.6	1.4	03	110.1	03.8	62.3	5	00.1	00	00.1	7.1	0.4	0.02	0.07	0.02	102.7	951.7	272.7
15	2.03	1.97	03	80.4	42.2	28.2	7	00.5	17	00.4	30	0.4	1	0.1	0.02	28.7	940.9	17.2
20 and over	10.6	10.3	3	400.07	254.6	235.5	31.8	27.8	27.8	0.2	3.9	2	4	4	0.2	18.4	934.9	52.4
Age not reported	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	20.4	19.90	44	979.2	510.7	428.8	4.5	3.06	0.3	11.8	34	53	0.2	21.7	916.3	48.6		

Subsidiary Table II.

Education by Age, Sex, and Religion.

AGE PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.			
	Literate.			Illiterate.			Vernacular A. (Urdu).		Vernacular B. (Hindi).		Other Languages.		Total.	Male.	Female.	Literate.	Illiterate.	Literates to English.	
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.							Female.
													1	2	3	4	5	6		7	8	9	10	11	12	13	14	15	16	17	18	19
HINDUS.	6-10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10-15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	15-20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	20 and over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	58.1	57.4	57.7	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1	58.1

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number on 1,000.						Number in 1,000 Literate (8)						Number in 1,000 Literate in English.					
	Literate.			Illiterate.			Vocational A. (Cooks)		Vocational B. (Black)		Other Languages.		Total.	Male.	Female.	Total.	Male.	Female.
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.								
0-10	23	10	5	254.0	155.2	128.2	8	0	10	11	32	13	14	15	16	17	18	19
10-15	28	21	7	105.1	61.9	40.2	14	...	4	...	24	7	66	68	...	142.9	74.8	...
15-20	64	76	7	80.1	41.5	38.0	16	...	3	...	49	7	56	57	...	91.4	60.1	...
20 and over	70.5	67.8	27	439.0	212.4	210.5	73	...	12.2	64	650	271	33	34	...	40.5	1,014.2	...
Total	87.03	82.1	49	612.9	473.1	439.8	107	64	13.5	67	563	47	32	35	...	38.4	629.0	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age range.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.			
	Literate.			Illiterate.			Vernacular A. (Urdu)		Vernacular B. (Bharbi)		Other Languages.		Total	Male.	Female.	Literates.	Illiterates.	Literates to English.	
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.									
											2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
JAIN.																			
0-10	...	136	...	194.0	101.8	92.8	2.8	...	11.5	...	...	...	...	...	...	...	...	911.3	...
10-15	...	37.1	...	66	27.1	68.8	2.8	...	24.0	...	...	...	...	...	...	...	...	2,168.7	...
15-20	...	40.7	...	52.04	18.1	32.9	4.5	...	36.2	...	...	...	...	...	...	...	...	1,875	...
20 and over	...	264.7	...	321.2	91.1	239.3	4.5	...	253.4	...	...	...	...	...	...	...	...	2,944.4	...
Total	...	340.2	...	653.8	298.5	435.3	12.6	...	325.3	...	...	...	...	...	...	...	...	1,861.4	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

Age period.	Number in 1,000.				Number in 1,000 literate is						Number in 1,000 literate is English.			Females to 1,000 males.		
	Literate.		Illiterate.		Females A. (Drish)		Females B. (Bhadra)		Other Languages.		Total.	Male.	Female.	Literate.	Illiterate.	Literates in English.
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.						
I																
Zoroastrians.																
0-10	90.9	90.9	...	181.8	181.8	...	...	...	...	...	181.8	90.9	...	...	...	...
10-15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15-20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20 and over	454.5	454.5	272.7	727.2	727.2	...	...	...	...	...	454.5	454.5	...	...	3,000	...
Total	645.45	645.45	272.7	918.15	918.15	...	...	...	...	...	645.45	645.45	...	...	1,500	...

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

	Number in 1,000.						Number in 1,000 Literate in						Number in 1,000 Literate in English.			Female to 1,000 Males.		
	Literate.			Illiterate.			Vernacular A. (Urdu)		Vernacular B. (Bhasha)		Other Languages.		Total	Male	Female.	17	18	19
	Both sexes.	Male.	Female.	Total	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
1
MUSALMANS.																		
0-10
10-15
15-20
20 and over
Total

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

AGE PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES V. 1,000 MALES.		
	Literate.			Illiterate.			Veracular A. (Urdu)		Veracular B. (Bhasha)		Other Languages.		Total.	Male.	Female.	Total.	Male.	Female.
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10	284	142	142	268.5	99.5	169.0	237	...	...	...	...	...	26.00	11.8	14.2	1,000	1,055.2	1,200
10-15	166	106	...	42.0	14.2	28.4	237	...	...	...	...	...	14.2	14.2	...	...	2,000	...
15-20	237	96	142	33.1	10.9	14.2	237	237	...	...	...	23	16.6	7.1	9.6	1,500	750	1,333.3
20 and over	357	251.9	144.5	251.2	135.1	116.1	29.4	7.1	7.1	...	7.1	11.0	33.1	208.5	135.0	575.5	859.8	602.3
Total	484.4	261.5	172.9	535.5	207.77	267.77	355	9.5	7.1	...	7.1	14.2	350.9	241.7	149.3	593.3	1,000	617.6

Subsidiary Table II.

Education by Age, Sex, and Religion—continued.

	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES.		
	Literate.			Illiterate.			Particular A. (Urdu)		Particular B (Bhaski)		Other Languages.		Total	Male	Female	Literate	Illiterate	Literate in English.
	Male.	Female.	Total	Male.	Female.	Total	Male	Female	Male	Female	Male	Female						
AGE AND RELIGION.	26	22	48	3	4	7	8	9	10	11	12	13	14	15	16	17	18	19
1.																		
AGE AND RELIGION.	26	22	48	3	4	7	8	9	10	11	12	13	14	15	16	17	18	19
	0-10	26	22	48	3	4	7	8	9	10	11	12	13	14	15	16	17	18
	10-15	1	9	10	4	3	7	8	9	10	11	12	13	14	15	16	17	18
	15-20	24	23	47	1	4	5	8	9	10	11	12	13	14	15	16	17	18
20 and over	43	40	83	2	2	4	14	...	65	...	40	2	...	...	...	52	1,136	
Total	43.7	44.3	88	5	6	11	2	...	65	...	44	2.5	...	...	...	53.4	1,086.2	

Subsidiary Table II.

Education by Age, Sex, and Religion—concluded.

AGE PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			PEOPLE TO 1,000 MALES.			
	Literate.			Illiterate.			Female A (Urdu)		Female B, (Hindustani)		Other Languages		Total.	Male.	Female.	Literate.	Illiterate.	Literates in English.	
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.									
											1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
UNSPECIFIED.	0-10	...	...	...	333.3	1167	2166	...	...	...	...	...	...	...	...	...	18571	...	...
	10-15	...	...	...	667	60	167	...	...	...	...	...	...	...	...	...	3333	...	...
	15-20	...	...	...	50	383	167	...	...	...	...	...	...	...	...	...	500	...	...
	20 and over	...	333	...	5167	3367	150	167	...	...	...	167	...	...	...	...	4081	...	...
Total	...	333	...	9667	5667	400	167	...	...	...	...	167	...	...	...	...	7059	...	...

UNSPECIFIED.

CHAPTER VI.—LANGUAGES OF THE PEOPLE.

1. **Value of returns.**—The only use for the returns for the languages lies in the fact that they give an insight into the character and the nationality of the people enumerated, or the nationality which have immigrated to the area under census. At the present occasion, however, we have got a direct return bearing on the point, and the only use, therefore, which can be made of this is to show the spread or decrease of various local languages in use, and that too very imperfectly. The chief difficulty, however, lies in the matter of names. Enumerators were specially enjoined to enter the mother tongue by the name by which the person interrogated from called it, and not to introduce their own theories. Majority of the people can hardly make any distinctions between diverse form of speech. I was agreeably disappointed when out-inspecting, in several cases to see that the peasant in answer to the enumerating scribe on the point said, "you know what language I speak, enter it as such," and sometimes he would call it Punjabi for Dogri, and would substitute Dogri for Punjabi some other times. It is questionable whether he should be prompted in a matter like that, and all such promptings were strictly forbidden. There is, however, another use to which the returns may be made subject, but then it is reserved for countries which are far more civilised, and have begun researches in the history and philology of the languages. Importance from a linguistic point of view is not to be considered or dealt with here, and in places like this the returns of this kind are of no value but a mere burden.

2. **Indian Western Group or Hindustani, Hindi and Urdu.**—From a linguistic or philological point of view there is generally more or less marked distinction between Hindustani or Urdu on one hand and Hindi on the other. Hindustani or Urdu is that form of language which imbibes major portion of the Persian phraseology as its very name Urdu implies. The word Urdu means an army (*lashkar*) and as *lashkar* was the centre of conflux of men from different nations and parts of the world, constant rubbing of the languages smoothed it into a common form of speech including words from every language, and a new form of speech under the nomenclature of Urdu came into creation. By the gain of time it gained in richness, and the once rough and rugged form of speech has now attained a literary character. The word Hindustani, properly speaking, means pertaining to Hindustan. Following close reasoning, therefore, the word would be applicable to all the languages spoken in India, but the significance of the word has become limited, and is applied to those languages only which are prevalent in North-West Provinces, and Urdu, properly speaking, according to the common belief, is another name for Hindustani, while Hindi, truly speaking, is that variety of the tongue of which Brij Bhasha is literary type, and which is written in the Deva Nagri characters. The word therefore, in strict accordance with the type it bears, should only be applicable to the language spoken at Mathra and Bindrahan. Strangely enough the people of the two places make a clear distinction between the two forms and name their tongues as "Mathuri and Bindrabani." Those that have returned themselves as speaking Hindustani are 702 persons in Jammu District, 142 in the District of Udhampur, while in Jasrota and Bhimber these number 53 and 98. Men speaking Urdu are shown to be 75 in district Jammu, 5 in Udhampur, 1 in Bhimber, in Jasrota 2, and in Srinagar 277, in Ladakh 2 and in Gilgit 7. I have reasons to believe that out of the total number of Hindustani and Urdu speaking persons there will be very few as speaking Urdu or Hindustani in their homes. By Urdu or Hindustani I mean the language which bears the Lucknow or Delhi stamp. It is most improbable that these people should be speaking Hindustani as the returns pretend. I am of opinion that the greater number of persons who have so returned their language might be conversant with the Hindustani which we recognize as such, but very few of them really talk it in their homes. Twenty-three persons are returned as speaking Hindi, but it is very difficult to ascertain, and it is quite impossible in each case to find out how many of the persons so returned speak the Hindi of the Brij Bhasha type. I am again confident that it is some local dialect which they have returned as such.

3. **Gurmukhi.**—So many as 654 persons are returned as speaking Gurmukhi. Gurmukhi is no language unless it be that form of Punjābi which is written down in Gurmukhi characters. I am not aware that there is any such form of speech as Gurmukhi.

4. **North Western Group or Kashmiri.**—With the exception of the Kashmiri language which is being spoken by so many as 981,628, Punjābi is mostly spoken of. Kashmiri speaking persons are 8,378·5 per ten thousand, while Punjabi speaking people are 2,972 per ten thousand, and the figures for Dogri speaking amongst every ten thousand individuals are 1,501·3. The acknowledged type of the language is that form of speech which is in use in Lahore and in Amritsar, with the exception, therefore, of those few servants of the State or their dependents who have come up here, the true specimen of Punjābi is not known. That part of Dogri, therefore, which is spoken in Jammu City, or less uncivilised part of the Province, has been allied to Punjābi and named as such.

The validity, therefore, of our figures is questionable, and it is very difficult to fix a hard line of distinction. Dogri is returned as being spoken by a number of 436,211 persons, and it is not to be wondered that in the presence of such a majority of Punjābi speaking people the return for Dogri speaking population is so small, and it is only to be accounted for in the manner that most of the Dogri speaking inhabitants have either returned themselves as Punjābi speaking or Pahāri speaking individuals. Properly speaking, Dogri is the language spoken by the Dogras of Jammu and its immediate neighbourhood. Strangely enough the languages spoken of by Drew in his "Jammu and Kashmir" named the Chhiballi languages, have been but poorly returned during the present census. It seems, therefore, that these languages have been merged into one or the other form of Pahāri or Dogri.

5. **Northern Group or Pahari.**—This name has been given to the group of languages that lie between the Dogri and Punjābi on the one hand, and Tibetan or semi-Tibetan family of languages on the other. Strictly speaking, Gujri, Bhadarwahi, Kishtwari, Padri, Pogli, *Kanasi*, Rambani, and *Bambagi* in vogue, mostly in Udhampur District, are all more or less akin to each other in pronunciation or vocabulary or both and distinct from those of other groups.

6. **Balti.**—Balti is that form of speech which is spoken of in Bāltistān.

7. **Iranian, Western and Eastern Group or Persian, Pashto and Afghani.**—These three languages are foreign, and have been introduced simply through the Pathān labourers working on different works of public utility. Persian element has also been introduced by those foreigners who visited the Happy Valley in the train of Sardār Muhammad A yub Khan. Afghāni has also been introduced in much the same manner.

8. **Marwari, Bengali.**—Marwāri, the language of Mārwar, belongs to the Rājsthāni group of the languages, and must have been due to the inroad of the distressed driven people of Rājputāna. Bengāli is used by the State servants of Bengal population.

9. **Bhutti.**—Bhutti language is spoken in Ladākh and its suburbs. This is one of the Turanian family.

10. **Kashmiri.**—Again is mostly spoken of in the Kashmir Valley in those parts where the Kashmiris abound. It is an admixture of Persian and degenerated Sanskrit. Although it is an old language but excepting those few productions which the efforts of the missionaries in Srinagar have produced the language can claim no literature of its own.

11. **General.**—There are few other languages that require any consideration. Naipāli and Gorkhi is spoken by the Gurkha soldiers among the forces of His Highness.

12. **Gujrati.**—Gujrāti, or more accurately Guzrāti, by Parsis and Parsi traders; and English by the European community. French is also found amongst the languages that are in existence within the territories of His Highness.

TABLE X.—LANGUAGE.

Part I.—Classified totals. Subsidiary Table I.

Family.	Branch.	Language or dialect.	TOTAL.			Proportion per 10,000 of population.
			Persons.	Males.	Females.	
1	2	3	4	5	6	7
INDO-EUROPEAN FAMILY. ARYAN SUB-FAMILY.	I.—IRANIAN.	Population	2,908,578	1,542,067	1,366,521	...
		I.—WESTERN GROUP	552	433	119	1.9
		1. Persian	552	433	119	1.9
		II.—EASTERN GROUP	1,064	1,395	559	6.7
		3. Balochi	1	...	1	.003
		12. Pashtoo	1,253	958	295	4.3
		12. Kābuli	1	1	...	.003
		12. Afghāni	273	221	52	.9
		Tagāni	116	45	70	.4
		Yaghistanī	13	4	9	.04
		Kaghāni	297	165	132	1.02
		III.—SHINA—KHOWAR GROUP	54,384	29,107	25,287	187.1
		31. Khovar, Arniya and Chirāzi	228	118	110	.7
		32. Shina	49,813	25,382	24,431	161.1
		34. Chūfāsi	8	2	6	.02
		35. Brokpa	7,315	3,705	3,610	25.2
		IV.—NORTH-WESTERN GROUP	998,193	533,999	464,194	3,435.4
		38. Kashmiri	981,628	525,197	456,431	3,378.5
		Dardah	3,807	2,097	1,720	13.1
		40. Kishtwāri	12,078	6,347	5,731	41.8
		Bambaghi	230	172	148	1.09
		41. Kamtāni	359	195	164	1.2
		42. Multāni	1	1	...	.003
		DIALLECTS NORTH OF THE SALT RANGE	193	157	36	.7
		50. Chhibhālī	86	61	25	.3
		56. Pothwāri	107	96	11	.4
		DIALLECTS SOUTH OF THE SALT RANGE	25	11	14	.09
		66. Stodhi	25	11	14	.09
		V.—SOUTH-WESTERN GROUP	31	30	1	.1
		95. Kalwadi	28	28	...	.09
		105. Marhēti	3	2	1	.01
		VI.—WESTERN GROUP	1,429,218	761,831	667,387	4,918.9
		126. Gujrāti	55	13	43	.2
		131. Kachchhi	18	18	...	.05
		149. Panjabi	863,530	458,334	404,906	2,973
		149. Gurmukhi	654	583	66	2.3
		150. Dogri	436,211	239,142	203,069	1,501.3
		Andhri	1	...	1	.003
		152. Powādi	5	3	2	.017
		157. Bikaneri	13	7	6	.04
		159. Dakhni	10	9	1	.03
		161. Vani	33	...	33	.1
		161. Mārwarī	266	141	125	.9
		166. Gujarī	125,449	67,784	59,065	436.6
		167. Bāthi	1	...	1	.003
		170. Nagaei	3	3	...	.01
		172. Methari	2	2	...	.005
		178. Hindustāni	1,150	800	350	3.9
		182. Hindi	23	13	10	.07
		Sanskrit	9	9	...	.03
		Nāgri	2	...	2	.003
		186. Urdu	309	273	36	1.3
		190. Bangrāhi	4	2	2	.01

INDO-EUROPEAN FAMILY. ARYAN SUB-FAMILY.

II.—INDIAN.

TABLE X.—LANGUAGE.

Part I—Classified Totals. Subsidiary Table I—concl'd.

Family.	Branch.	Language or dialect.	TOTAL.			Proportion per 10,000 of population.
			Persons.	Males.	Females.	
1	2	3	4	5	6	7
INDO-EUROPEAN FAMILY. ARYAN SUB-FAMILY.	II.—INDO-IRANIAN—concl'd.	NORTHERN GROUP	108,141	80,774	75,267	537.37
		192. Pahari ...	103,686	53,901	40,695	320.9
		193. Shikharwāhi ...	21,228	10,328	10,600	73.8
		195. Chitawāhi ...	5	4	1	.02
		196. Gādi ...	4,620	2,151	2,469	15.9
		201. Pāfri ...	4,540	2,323	2,178	15.6
		Pogū ...	6,851	3,260	3,665	21.9
		202. Kangri ...	10	10	...	.03
		204. Masāli ...	32	32	...	.11
		223. Sirāji ...	14,743	7,305	6,207	60.7
		251. Naipāli ...	62	44	18	.21
		Gorkhāli ...	794	670	124	2.7
		IX.—EASTERN GROUP	111	90	21	.38
		270. Bengālī ...	62	43	19	.21
		279. Pārsī ...	49	47	2	.17
		GIPSI DIALECTS	2,920	1,459	1,461	10.04
		323. Lakhāni ...	1,538	1,233	1,275	8.7
		Dravidian family, Dravid	392	204	180	1.9
		HIMALAYAN GROUP	168,216	63,576	53,940	578.94
		448. Bhotia (Balti) ...	120,678	63,844	64,834	440.7
		Bhotia ...	6,104	3,107	2,997	21.007
		454. Tibetan ...	1,445	834	611	5
		Budhi ...	23,718	14,868	14,830	102.3
		482. Mathāli ...	7	7	...	.024
		455. Kannabi ...	204	120	128	.909
		Romance { French ...	6	2	4	.02
		{ Portuguese ...	7	7	...	.02
		Hallo-Alavonic	13	9	4	.04
		{ Slavonic { Russian ...	1	1	...	.003
		{ English ...	177	111	66	.7
		Tautonic { Dutch ...	1	1	...	.003
			179	113	66	.6
	Semitic.	Baghdadi ...	1	1	...	.003
		Arabic ...	19	14	1	.07
	Noveborian.		20	19	1	.07
		Turkic ...	33	26	7	.1
		Unspecified ...	93,415	47,728	45,687	521.6

Subsidiary Table II.

Distribution of Principal Languages.

Natural Division.	Districts.	Distribution by Languages of 10,000 of Population.										
		Kashmiri.	Kishtwari.	Poonjia.	Dogri.	Budhi.	Gopi.	Shina.	Pahari.	Birji.	Bhoja (Boli).	Bhadrawah.
Himalayas and Sub-Himalayas, West.	Jammu	...	...	100,459	204,746	...	24,844	...	...	...	...	...
	Udhampur	50,114	11,975	...	128,724	...	35,749	...	16,795	14,743	...	...
	Bhimber	...	...	381,805	...	...	...	...	...	...	...	...
	Jasrota	...	...	45,379	123,050	...	...	...	...	...	...	...
	Poonch	14,802	...	220,089	...	...	39,920	...	...	...	...	...
	Bhadrawah	...	...	...	...	...	...	...	...	...	...	20,377
	Grinagar	888,108	...	24,533	...	...	...	...	22,274	...	...	...
	Muzaffarabad	13,965	...	84,134	...	...	...	...	55,281	...	...	...
	Ladakh	...	...	...	...	29,716	...	...	...	...	121,302	...
	Gilgit	...	...	...	...	...	...	46,813	...	...	...	...

CHAPTER VII.

INFIRMITIES OF THE PEOPLE.

Our figures for insanity are not based upon professional opinion, and they do not represent the number of persons who would be classed as such under their proper denomination by medical men. The figures may not therefore be taken to be as affording an accurate data. The word *lunatics* used in the question is such a vague one that none but a medical practitioner would be able to distinguish between the varied forms and degrees of the disease as found to be prevalent among the people.

It is impossible to institute any comparison whatever between the figures for the present census and the ones of 1891 in the absence of any specific data in the Census Report of 1891.

INSANES.

Name of District.	HINDUS.			MUHAMMADANS.			SIKHS.		OTHERS.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Total.	Males.	Females.
Jammu Province ...	297	202	95	231	100	71	3	1	1	4	2
Kashmir Province ...	37	25	12	803	506	297	5	5	...	...	...
Frontier District ...	...	...	...	34	17	17	...	...	6	1	5
Total ...	334	227	107	1,068	683	385	7	6	116	3	7

A comparison of the figures for different parts of the State, at any rate exhibits that Muhammadans are to a greater extent subject to this disease, and again the proportion of males to

females is twice as much.

Amongst Hindus the proportion in this last respect stands a bit over double their number; while amongst the Sikhs naturally enough the proportion is 6 to 1. I would not pretend to guarantee the accuracy of the figures in every detail. No general instructions were given to distinguish between different degrees of insanity; on the other hand I have not much reasons to question the accuracy of the figures, inasmuch as insanity offers no ground for concealment of the fact as it is a matter more of compassion than affecting one's sense of shame among the relation of the persons afflicted, and there is no reason that I can guess which would operate for the suppression of the truth in this respect. To discuss statistics for infirmities in a way so that the same could be edifying or instructive requires special professional knowledge, in which, I confess, I am wholly lacking. All I, therefore, can attempt is to present the figures in a convenient form for examination. There is no doubt that even in British India where scientific importance is not only attached to the treatment of every subject, but where it is made practicable too, "work of this kind would involve no small amount of labour, but would require exact and very special study." The reports which I have received from the District Officers are almost in every case either evasively silent on the point or declare the fact that the medical authorities of the station have been totally unable to help them owing to the absence of any record of the kind which would have constituted the only possible means of testing the validity of our returns to any extent. To deal with the causes to which the disease is incident becomes more so in the absence of medical authority; lay opinions I do not attach much value to.

DEAF-MUTE.

The figures in the tables represent the number
DEAF AND DUMB.

Name of District.	HINDUS.			MUHAMMADANS.			SIKHS.			OTHERS.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Jammu Province ...	936	505	341	884	559	325	7	3	4	0	4	3
Kashmir Province ...	40	40	9	1,125	714	411	9	0	3	...	...	...
Frontier Districts ...	...	...	...	311	165	146	...	...	...	22	15	7
Total ...	985	625	350	2,320	1,433	882	16	9	7	24	19	9

to enter in the Schedules those persons who had become deaf-dumb after birth were given. Trustworthiness of the figures, therefore, in the margin, and the table so far as is possible under the circumstances should not be far from reliable. From the perusal of the figures it will appear that this disease is more common than insanity and afflicts larger number of persons in all the religions. The Muhammadans here again as in the case of insanity stand high in the scale of afflicted ones. Hindus and Sikhs going down in proportion to their total population. Amongst the Muhammadan afflicted population, however, the proportion of the males to females is again larger.

BLINDNESS.

Our figures include only those persons who are totally blind, and are blind by both eyes. The native word for blind is *andha* and was not likely to be misunderstood by the agency employed in enumerating the people, and therefore there remains little room for the admixture of those who are blind of one eye only.

There is again a marked tendency amongst the Muhammadans for blindness, proportions of males being greater.

Proportions of males to females amongst the Hindus is also greater, and

BLINDNESS.

Name of District.	HINDUS.			MUHAMMADANS.			SIKHS.			OTHERS.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Jammu Province ...	756	435	320	440	260	180	4	3	1	51	4	...
Kashmir Province ...	50	44	15	1,585	918	667	9	0	5	...	...	...
Frontier Districts ...	...	...	...	190	80	110	...	...	...	27	12	15
Total ...	815	480	335	2,224	1,267	957	13	9	4	82	13	19

LEPERS.

Name of District.	HINDUS.			MUHAMMADANS.			SIKHS.			OTHERS.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Jammu Province ...	359	287	102	282	193	89	1	1	...	...	...	...
Kashmir Province ...	16	15	1	810	564	255	2	2	...	...	...	...
Frontier Districts ...	...	...	...	78	40	38	...	...	...	10	5	5
Total ...	405	302	103	1,170	797	382	3	3	...	10	5	5

of persons who are both deaf and dumb, and have been so from the date of their birth. The phrase used for indicating this class of infirmity was as clearly put down in the instructions as possible, leaving no room for misconception, while to add to it the express directions enjoining the enumerators not

the same is the case for Sikhs.

In collecting the returns for lepers we aimed at avoiding to include those persons who were afflicted with the less serious form of the disease commonly known as *phulbehri* or simply white spots on the skin, sometimes very small ones, sometimes extending to larger ones. Enumerators were ordered not to enter those suffering from the light disease, and although there is no certainty that in a matter requiring such careful and scientific discrimination our returns can be anything but correct, there is

no reason to suppose that on the whole our figures relate only to the true leprosy. As natives have two distinct names for the two descriptions of the disease, and an examination of the figures shows again a tendency of the same type as it has hitherto been showing in all the diseases.

I am, therefore, in the absence of medical authority to trace the various causes and stages of the disease from a scientific point of view, inclined to think that as Muhammadan portion of the subjects of His Highness the Maharaja Sahib exceeds by far the Hindu population, the proportion of Muhammadans to Hindus is consequently greater.

Subsidiary Table No. I.

Average number of afflicted per 10,000 of each sex by Natural Divisions, in 1881, 1891 and 1901.

Division or tract of country.	LEPROSY.						BLIND.						DEAF MUTES.						LEPRA.					
	MALES.			FEMALES.			MALES.			FEMALES.			MALES.			FEMALES.			MALES.			FEMALES.		
	1891.	1881.	1901.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1901.	1891.	1881.	1891.	1901.	1901.	1891.	1881.	1901.	1901.	1891.	1881.	1901.	1891.
	Total.	Female.	Male.	Total.	Female.	Male.	Total.	Female.	Male.	Total.	Female.	Male.	Total.	Female.	Male.	Total.	Female.	Male.	Total.	Female.	Male.	Total.	Female.	Male.
1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
HIMADYAS AND SUB-HIMADYAS WEST.	24	11	13	11	12	13	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
Jammu Province	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kashmir Province	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Frontier Districts	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	78	46	32	147	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE II.

Average number of afflicted per 10,000 of each sex, by religions, in 1881, 1891 and 1901.

[illegible]

CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. The question of caste, tribe and race has indeed proved an enigma or rather a stumbling block to many enumerators, and a large number of schedules were examined in which the column headed "caste, tribe or race" was either blank or contained clearly insufficient or erroneous entries. Occasionally the Deputy Superintendent or other competent authorities of the abstraction office were enabled to fill up the blank by inference from other recorded details.

2. The chief difficulty however lies in the case of the Hindus amongst whom there are so many castes and sub-castes and gotras and inter-gotras that the party concerned himself not unfrequently confounds the one with the other. In the case of Mohamedans, however, the work has been more satisfactory.

3. The castes and sub-castes, therefore, recorded in the following pages of this chapter are mainly based upon the materials supplied to me by the reports of the District Officers. I am bound to say that the reports submitted were not quite up to mark and lacked in many points, which could not, however, be cleared owing to the shortness of time at my disposal.

The population of Jammu may be divided into:—

- I Brahmins.
- II Kshatries.
- III Vaishas.
- IV Shudras.

In addition to these. Buddhist and Jains may also be mentioned—Bhabras of Jammu district representing the latter. They observe the principles and customs of Sanatan (ancient) Hindus. There is also another class of people who have relinquished their worldly connections and are known as *Bhikies* (those who live upon begging).

The following statement shows the classification of Hindu castes:—

Religion.	Caste.	Sub-caste.	REMARKS.
Hindu, Sanatan.	Brahmins.	Gour	Priests of high castes, Gour are as a rule out-siders and few in number.
		Sarawat	
		Mohyals	Agriculturists and priests of Shudras.
		Other Brahmins ...	
		Bhats.	
		Dakouts	Receive impure dāas.
		Gujraties	
		Acharjis	
	Kshatries or Rajputs or Khatrias.	Mian Rajput.	
		Sao dā.	
		Khatri.	

Religion.	Caste.	Sub-caste.	REMARKS.
Hindu, Sanatan.	Vaishna.	12 Banias	CARTY ON CONTRACTORS.
		13 Aroras	
		14 Bhaiaas	
		15 Mahajans	
		16 Kulkis	
		17 Thakurs	
		18 Jats	AGRICULTURISTS.
		19 Kumbhars	
		20 Sainis	
		21 Labanas	
		22 Chauhans	
		23 Bantours	
	Shudras.	24 Tailors.	MAKERS OF LEAVES UTENSILS.
		25 Goldsmiths	
		26 Carpenters	
		27 Blacksmiths	
		28 Metallic utensil makers.	
		29 Jhewars	
		30 Kirjis	
		31 Painters on cloth.	
		32 Potters	
		33 Barbers	
		34 Duslies	
		35 Weapon Polishers	
Hindu.	Jain.	Shakya.	EXHIBITORS OF FORMS OF ACTIVITY.
	Buddha.	37 Bairagya.	
		38 Uddals	
		39 Samlals	
		40 Jogis	
		41 Jangams	
		42 Suthras	
		43 Bhairas	
		44 Badgis	
	Low and impure.	45 Meghis	Under sub-divisions Garwals, Sanyas, Baniwal and Ratat
		46 Doms	
		47 Chaudras	
		48 Bawarias	
		49 Sonals	
		50 Sweepers	

4. Out of the above-mentioned four sects, Brahmans, Rajputs, Kshatrias, Banias, Jats, Jliwars and Barbers, only are the ancient castes and the remaining came into existence in accordance with the exigencies of the time and were designated after the occupation they took to. According to orthodox Hindu nations all the impure castes including the Muhammadans and Christians are known as Rakhshas or Chandals.

5. Brahmans No. 1 to No. 5, who strictly adhere to their religious precepts may drink water drawn or touched by Kshatria and Vaisha sects, with the exception of dyers, Kumhars, barbers, Dusalis and weapon polishers.

6. Gour Brahmans, who are chiefly immigrants to the State, have no objection in taking water from the above-mentioned Brahmans, but shall object to eat *kachī rasote*, although prepared by one of the other four classes of Brahmans, while the other four classes of Brahmans make no such exceptions and eat *kachī* or *pakki* without any discrimination.

7. Bhabras were originally a suspected caste, and therefore no Brahmans used to drink water from or eat food cooked by them. But with their advance in prosperity and test of time they have been raised in status, and these restrictions have been removed.

8. With the exception of Bairagas and Udasias, who are Vaishnus, no Brahman drinks water touched or food cooked by the begging sect.

Similarly water touched or drawn and food cooked by Dakouts and Gujratis and Acharjis is not taken, as the former receive charity (*dāns*), while the latter two accept *dāns* at and after death for a certain specified period varying according to the custom of the community to which the deceased belonged.

9. First class Brahmans shown on Nos. 1 and 2 in the table given above work as priests between themselves, as also they serve as priests to Kshatrias, Vaishas, but as Birdesri to the former only.

The sub-castes of Saraswat Brahmans are:—

1. Gusain.	12. Mahotre.	23. Bhesar.
2. Khajuria.	13. Banotir.	24. Terkhada.
3. Pandit Jamwal.	14. Bandhotra.	25. Nohad.
4. Pandit Kashmiri.	15. Sadhotra.	26. Dait.
5. Pandit Dohia.	16. Sadralah.	27. Samhotra.
6. Pandit Barra.	17. Badlail.	28. Harnoire.
7. Mangotri.	18. Kesar.	29. Marotra.
8. Badgel.	19. Pandit Khaneria.	30. Mahotre.
9. Duba.	20. Pandit Malhotri.	31. Jamar.
10. Phade.	21. Hasmotra.	32. Banotia.
11. Sarotri.	22. Takabe.	

10. Gusains stand first and are said to be priests of all the others. Khajurias and Pandit Barra come next and are priest and Birdesar to the ruling family of Jammu as also priests to other Rajputs of Jamwal race. The remaining castes stand on equal footing, and serve as priests to each other.

11. Brahmans No. 4 act as priests and as Birdesars to all the Sudra castes enumerated in the statement from No. 24 to No. 35.

12. Mohyals have seven sub-castes (1) Dat, (2) Bali, (3) Vaid, (4) Chibber (5) Mohan, (6) Banwal and (7) Lau. Having given up receiving *dān* they took service as their chief occupation. They have a liking for military service.

13. Bhats No. 5 are poets, and they earn their bread by praising people and giving accounts of their ancestors which accounts and histories are not always correct, and very often an exaggerated account of the deeds of those of whose history they recite.

14. Rathour and Chanhau in this part of the country who claim to have descended from Rajputs were originally sportsmen and led an unsettled life. On their arrival in this State the late Maharaja engaged them as sportsmen. As they used to chase bears by the means of *bauer*, they were distinguished as *Baccarias* after the name of their chasing apparatus *bauer*, and regarded as a low and impure caste. *Bauer* is a net of rope.

15. I wonder that the Chaubans and the Rathours, who are held in high esteem in Rajputana and elsewhere, have been shown so low in the scale of social precedence here, and, if it is a fact for which the District Officer is responsible, it may only be attributable to the circumstances that they came up here and, took to hunting service, and proved the old adage that a rolling stone gathers no moss.

16. Thakars who descended from Rájputs are, at the present day, a mixture of high and low castes of uncertain origin. It is difficult to say if they still hold the status held by Rajputs. Thakars give their daughters to inferior Rajputs pursuing cultivation, but cannot claim to take their wives from out of them. They are supposed to be superior to Jats.

17. Tailors, goldsmiths, blacksmiths, carpenters, metallic utensil makers (*Thithars*) and stone dressers are *Khatris* generally, and have descended from Vaisha sect, but by adopting low occupations and professions they are reduced to Shudras. Their caste names are the same as those of *Khatris* and Vaishas.

18. Brahmans, Kshatrias and Vaishas as belonging to a superior caste can claim the services of the village barber, the village bearer, the village midwife, &c.

19. None of the low castes, such as Meghs, Dooms, Chamars, etc., is allowed to enter the court-yard of a Hindu temple, nor any Hindu would like to come in contact with them.

20. All the members of the castes named in the foregoing paragraph live outside the village, have their own wells and tanks to take water from, and have to give warning of their approach to or keep out of the way of the high class Hindus.

21. Amongst all the low castes, Meghs stand first; they do not touch Dooms, Chamars, sweepers and Sansis. If they accidentally happen to do so, they wash themselves. Their caste principles are nearly the same as those of other Hindus. They receive cash or dry substances from the above mentioned low castes for performing their religious ceremonies; and draw water with their own vessels. But instead of the Brahmans the Meghs perform the duties connected with the religious ceremonies of the low castes, while Gurus attend to all such rites amongst the *Bhikis* or beggar class.

22. The following will be found interesting as it determines the causes for the rise and fall of certain castes or sub-castes.

23. Mahajans were previously known as Karars and considered as Shudras. To prove this, it is sufficient to say that death ceremonies amongst them correspond with those followed by many of the Shudra class. But subsequently as their habits and customs changed and their wealth improved their social status too improved from Karar, a Shudra caste, to Mahajan (a great man), a Vaishia caste. They do not now re-marry their widows and have also taken to the practice of early marriages.

24. The following castes receive their wives from within their respective castes:—

(1). Brahman Gaur.	(15). Thakkar.	(29). Bhabras.
(2). Brahman Parwana.	(16). Kambo.	(30). Weapon-pollishers.
(3). Other Brahmans.	(17). Samsal.	(31). Bhatrgia.
(4). Brahman Bhat.	(18). Labana.	(32). Ugasia.
(5). Gujrati.	(19). Tailora.	(33). Sanlasis.
(6). Acharies.	(20). Goldsmith.	(34). Jogis.
(7). Dakost.	(21). Blacksmith.	(35). Jangama.
(8). Khatri.	(22). Carpenter.	(36). Baidgar.
(9). Bania.	(23). Metallic Utensil-makers.	(37). Megh.
(10). Arora.	(24). Butera.	(38). Dooma.
(11). Bhatia.	(25). Dyers.	(39). Chamars.
(12). Mahajan.	(26). Potters.	(40). Bawaria.
(13). Kalal.	(27). Barbers.	(41). Sweepers.
(14). Jaz.	(28). Dandia.	

All the above marry within their respective castes, avoiding their own *gotras* and that of the maternal grandmother of the future bridegroom. Saniasis do not marry, if they do so they are no more considered Saniasis.

25. Brahmans, Khattris and Aroras have innumerable sub-castes, and each sub-caste has further sub-divisions. They draw their wives from or give their daughters to within their sub-castes or the sub-divisions thereof. For instance, Sarswat Brahmans have 32 sub-castes and Mohyal Brahmans 7. They give daughters within their own castes or sub-castes, but may receive their wives from out of lower castes or sub-castes.

26. Similarly Khattris of Dhai Ghare, Chau Ghare, Bahri, Khokrain, Bunjai, Sarin and Dharman marry within their own sect, but Dhai Ghare Khattris receive their wives from Chau Ghare and all other Khattris and do not give their own daughters to them.

Chaubans and Rathours intermarry, and similarly blacksmiths, carpenters, Jhiwars and Kirths marry within their own castes.

By special precedence the Rajputs stand as follows:—

I.—Original Rajputs (Solar Race).

(a) Jamwal.	(b) Jasrota.	(c) Mankotia.
<i>(Lunar Race).</i>		
(a) Baudral.	(e) Kishwaria.	(m) Mandi.
(b) Bhadwal. } one family.	(h) Katoch.	(n) Kallu.
(c) Bilasri.	(i) Galar.	(o) Kaleria.
(d) Hantal.	(j) Sabba.	(p) Guleria.
(e) Bhotial.	(k) Jaswal.	(q) Sarmoris.
(f) Bhadarwah.	(l) Sakot.	

The above two stand almost equal to each other in superiority.

II.—Half Rajputs, 2nd Class (Solar Race).

<i>(a) Manhas.</i>		
<i>(Lunar Race).</i>		
(a) Ambarai.	(b) Chib.	(c) Jarai.
	(d) Bahoo.	
<i>3rd Class (Lunar Race).</i>		
(a) Bakwal.	(d) Baghal.	(g) Andotra.
(b) Salehria.	(e) Langeh.	(h) Jaj.
(c) Charak.	(f) Bojwal.	
<i>4th Class (Lunar Race).</i>		
(a) Mandai.	(e) Jagri.	(i) Hans.
(b) Basai.	(f) Lalotra.	(j) Bajin.
(c) Kharekhatr.	(g) Katal.	(k) Balwal.
(d) Samtal.	(h) Bhatwal.	(l) Gari.
	(m) Seroch.	

These Rajputs are considered first class Thakkars now-a-days.

27. Rajputs of Solar and Lunar races intermarry; while the Lunar race, with the exception of their own caste, intermarry with other castes. Rajputs of Solar and Lunar races receive their wives from half Rajputs of both the races. But Jamwals do not take their wives from Manhas because of their being descended from the same ancestor. Rokwals give their daughters to Jamwals and Manhas only.

28. Manhas, Ambarai, Chib, Bahoo and Jarai intermarry and give their daughters to first class Rajputs.

29. Rokwal, Salehria, Charak, Baghal, Langeh, Bojwal, Andotra and Jaj intermarry and give their daughters to Rajputs of first and second classes, and receive their wives from half Rajputs of class IV.

30. Half Rajputs of class IV who are considered as first class Thakkars, intermarry between themselves, and receive their wives from other Thakkars, but give their daughters to third class Rajputs only.

31. Thakkars of lower class, not coming under the category of Rajputs, now intermarry and give their daughters to Rajputs of fourth class, but cannot take their wives from out of them because the customary widow-marriage among these has degraded them. Suthras are known for their celibacy. Brahmans, Khattris, Baniyas, Aroras Mahajans and Bhabras, have generally only one wife. Infant marriage is a rule almost amongst all the Hindus, excepting, of course, the Shudras and the other low castes.

32. Amongst Brahmans, Rajputs, Khattris, Banias, Aroras, Bhatias, Mahajans, Kalals and Bhabras re-marriage of widows is not allowed. In all the remaining castes of Vaishyas, Sudras, beggars and low castes widow marriage is allowed and the widows re-marry within their own respective castes. It is not of necessity that they should marry their husband's elder or younger brother.

33. No specific ceremony or ceremonies are performed on this occasion. Simply a few near members of the family and caste collect and cover the pair with a coloured sheet of cloth, and this is known by the name of *karewa* or *chadar andazi*. No Brahmans are employed as no ceremonies are performed.

34. Arora, it is said, is the corruption of Rora (a stone) as previously weights were of stone; this caste is named after weights. But they do not show any reverence for weights.

Sunar (goldsmith), Lohar (blacksmith), are named after *sun* (gold) and *loh* (iron) with word *ar* (worker) added to it. Similarly Batehra, a stone dresser. *Bat* or *Bato*, a stone and *ehra*, dresser, &c., &c.

Status in relation to the land.

(a) With regard to ownership—

1. Brahman.	5. Charak.	9. Langah.
2. Thakkar.	6. Bahoo.	10. Baghal.
3. Manhas.	7. Jat.	11. Bakwal.
4. Rajputa.	8. Salchris.	12. Other castes.

— (b) With regard to cultivation—

1. Brahman.	5. Charan.	15. Carpenters.
2. Jat.	6. Bahoo.	16. Megha.
3. Kamboh.	7. Salchris.	17. Dogra.
4. Sonja.	8. Langah.	18. Chamar.
5. Thakkar.	9. Baghal.	19. Bawarias.
6. Lahana.	10. Bakwal.	20. Other castes.
7. Manhas.	11. Blacksmith.	

To eat flesh is allowable for Chhatries, but prohibited for Brahmans.

Similarly among Banias and Jogis eating of flesh and drinking of liquor is permitted by Shastras, while it is disallowed to Brahmans.

Sweepers are the lowest of all the castes. No caste except low and impure ones will eat *kachi* or *pakki* touched by them, or drink or smoke with them. As regards Mohamedans the order stands as follows:—

Original Mussalmáns are:—

Sayad, Quraishi, Mughal, Pathan and Awan.

(a) Converts from Rajputs, are Chib, Jaral, Bahoo, Gakkhar, Durwah, Manhas, Bhatie, Chauhan, Charak, Salaria, Katal, Khokhar and Thakkar.

(b) Converted Vaishyas are Khojas from Aroras, Kakezai from Kalals, Jat, Gujar, Kamboh, Seni and Arain.

It will not be out of place to record here an account of the origin, religion, habits and customs, &c., relative to the Khojas of Jammu Province.

35. **Origin.**—Khojas are said to have been descended from the Qurnish dynasty. Their ancestors came to India from Arabia and spread over different parts of Hindustan. It is said that like the majority of the Mohamedans of India they are believed to be the converts from Hinduism.

NOTE.—Either of the two former assertions seems open to doubt on the ground that how could those that came from Arabia be taken to be converts from Hinduism. It may, however, fairly be concluded that some of the Mohamedan immigrants from Arabia became so thick with the converts to Islam that the two became amalgamated into such a homogeneous whole that distinction between the two became impossible, and it resulted in the latter laying claim to their descent and advent from Arabia.

It is about two hundred years ago that these people poured in into Jammu from Wazirabad, Gujrat and Ramnagar (also Wazirabad) and to this reason may be attributed the cause of their holding themselves aloof from contracting any alliances with the Khojas of cities other than the ones mentioned above.

Religion.—They all belong to Sunni School of Mohamedans. Some of them link themselves with Quadries while others ally themselves with the *naksh-bandies*.

They are divided into four clans; namely, Chawla, Mahendi Batta, Kathoria and Badwa. All these four clans intermarry.

Occupation.—They are from the very beginning given to trade. None of them has ever attended to agriculture. Hide and leather are chief articles of trade with them. Like their Hindu brethren of the same avocation they keep their accounts (*bahi khatas*) in Hindi characters. There are, however, few who care to get themselves versed in Persian and Arabic with a view to have an insight into their religion. Out of this limited number are selected those who perform the duties of Imams in *Masjids* and they rank equally with Imams in other sect of Mohamedans.

Dress and Habit.—In dress they follow the generality of their Mohamedan brethren with this difference that they are more simple and less ostentatious. The women are subjected to *pardah*. Unlike their sisters in the West they are denied the advantage of education and are not a bit advanced from the majority of women in India.

Their habits of speculations and frequent want of funds for purposes of trade do not afford them the pleasure of lavishing their money in costly jewels and ornaments for their ladies.

They do not indulge in intoxicants so far so that some of them even refuse themselves the so-called simple and innocent luxury of *hukka*.

Marriage.—Consent of the parents is essential to form a contract of marriage valid. Wishes of the parties concerned are not sought for, being considered as something disgraceful to the elders, except in rare cases. Infant marriage is not attended to. The consent for *nikah* is a formal ceremony observed at the wedding rituals. Such consent of course obtains in keeping with the dictates of *shara*. The marriages are confined to their own *baradri* and they do not give their daughters to other Mohamedans, but instances are not wanting to show in which these people have departed from the established custom and married without the circle of their own *baradri*.

Formerly they were addicted to squander money on marriages, but this practice has been put a stop to by the passing of a resolution with the unanimous consent of the members of the *Khoja baradri* to the effect that any member of the caste found acting contrary to the spirit of the resolution shall be excommunicated. Wedding parties are entertained with two feasts, one called *mitha dawat* (sweet feast) and the other called *namkin dawat*. At the former guests are given rice, sugar and clarified butter and at the latter meat and *plao*. The absence of dancing girls and pyrotechnic display in a wedding procession proclaims to the looker on the arrival of *Khoja baradri* of the Jammu *baradri*. The choice of the extent of the dowry lies with the father of the girl. The usual amount of the money spent on marriage ranges between Rs. 50 and Rs. 200.

36. It is wonderful that a very few Sansis have been returned in the State, and I am at a loss to find reason for this. I can say from my personal knowledge that there are lots of Sansis in the State.

KASHMIR PROVINCE.

37. The population of Kashmir is composed of Hindús, including Pandits, Bohras, Jinsi Sikhs and Muhammadans, with their main divisions consisting of Sunnis and Shias. Those Brahmans of Kashmir who have given up their original avocation of attending to the religious duties enjoined by the Shástras and the imparting and receiving of religious education and have instead taken to service as a means of subsistence, strangely enough, are known as the Pandits, and the other class who still stick to their old calling are distinguished as Brahmans or Gors (priests).

38. For a lucid description of their origin and traditional history I would refer the reader to the following extracts from the Census Report of 1891:—

Dattatrya.	Pathder.	gotras did not exceed 6, as noted in the margin, the remaining 127 gotras being due to inter-marriages or inter-mixture with other Brahmans. Some authorities give the principal divisions as only three, viz. —Bhatt, Pandit and Rázdán from which are derived the distinctive appellations of Koul, Sopari Pandit, and Raina. The Koul Gotra is Dattatrya, the Sopari Pandit, Pathder Vargargay, and the Rázdán (Raina) (1) Kanth Dhumayon, and (2) Saman Mudhgale. From these three families gradually as each took to a distinct and particular trade or occupation or by adoption and inter-marriage, farther gotras came into existence and new castes were formed. According to another authority, the parent stock is represented by three brothers, Kayitachari, Mammatachari, and Ubbatachari. History further records that between the year 1435 and 1442 A. D., consequent on the slaughter by the Muhammadan conqueror of all but eleven families of Kashmiri Pandits, excepting those who managed to escape from the country, those left behind assumed the tribal distinction of Malmas, while those who subsequently returned from the flight were called Banamasias. These two surnames, however, have reference to the astrological calendar observed by the two races, Malmas meaning the lunar and Banamas the solar months of the year, and it is difficult under the circumstances to regard these as race distinctions, unless the new settlers into the valley after the wholesale slaughter of 1435 A. D., observed the solar month as contra-distinguished from the aborigines whose calculations were based on the phases of the moon. This account may be taken for what it is worth, but there could be no doubt that the above distinctions did not interfere with inter-marriage or social position, till the reign of Sultan Zain-ul-Abdín, when the withdrawal of the interdiction against employment of Hindus in the State, encouraged the study of Persian, and enabled the Brahmans to aspire to high offices in the administration. It was then that they divided off into two parties known as <i>Karkuns</i> and <i>Bachabats</i> , the former forming the laity and the latter the priesthood. To enable this arrangement to be carried out, as all were equally Brahmans of the same status, the <i>Karkuns</i> made their daughters' sons their <i>Bachabats</i> . Later on, such of the <i>Karkuns</i> as relinquished the study of Persian and took to Sanskrit literature, began to be called "Pandits," but were not, for that particular reason, estranged from their fraternity. Among the <i>Karkuns</i> there is a class known as Bhattarakhs who are said to be descended from royal blood, and the Razdaniks from the nobility."
Bhardwaj.	Upmani.	
Mudhgale.	Dhum.	

"The *Karkuns* strictly refrain from *dán* (receiving charity), and do not, as a rule, take a wife from the *Bachabats*; in all other respects, irrespective of *gotra*, clan, caste or sub-division, they observe the same customs, religious rites, and are otherwise on perfect equality with one another. If any of them commit himself, or take up a lowering occupation, he is called *dági* (or stained), but does not forfeit any of his caste privileges. Trade and agriculture are looked upon as low, but this idea is gradually losing ground. All Kashmiri Brahmans conduct their funeral and religious ceremonies according to the *Nilmat Purán* and according to the Vedas of Langak Rishi. The Kashmiri Pandits are mostly *Shaktikas* or *Tantrikas*, their favorite goddesses being the *Khír Bhawáni* and *Jandámukhi*, but they are also known as *Shivias* and *Vaishnavs*. They unscrupulously eat food cooked in a boat rowed by Muhammadan boatmen, employ Muhammadans as water bearers, and invariably wear a white turban on their heads."

OTHER KASHMIR CASTES.

"Bohras.—This is a caste of Hindus not being Brahmans, descended from the *Chatri* stock, whose principal business is trade and shop-keeping. Having adopted the rites and ceremonies of the Brahmans, they are excluded from relationship with the Punjabi Khatri, and therefore inter-marry among themselves. It is not known when they originally settled in Kashmir, but from their customs and habits, it appears probable that they came into the country prior to the advent of the Muhammadans. There is evidence to show that in times gone by they were freely admitted to caste among Pandits, as for instance, the

reputable family of Chaudhri Mobesh, the builder of the nine masonry bridges in the Srinagar Dal and of the dry causeway across it nearly four miles in length, on which these bridges are situated. But with this notable exception, the Bohras do not appear to have been admitted to fellow-castship in any manner with the Pandits. The Bohra woman, unlike the Pandit, does not wear a waist-girdle, while also unlike her, she does wear a nose-ring. In all other respects, the habiliments of the Bohras of both sexes are undistinguishable from those of the ordinary Pandit. In general disposition they are closely assimilated with the *Dogra* and *Bakal* castes. The local *Purabeaks* are an off-shoot of this caste, whose general occupation is personal service."

"*Jinsi Sikhs*.—The *Jinsi Sikhs* are Punjabi Brahmans. During the years 1751 to 1762 A. D., in the reign of the Emperor Ahmed Shah Durrani, Rāja Sukhjiwan, Subah of the Emperor, brought the *Jinsi Sikhs* from Potowar and the adjoining hills to assist him in asserting his independence against his master. As these mercenaries were paid in kind, and had, in the time of the Mahārāja Ranjit Singh, embraced Sikhism, they began to be called *Jinsi Sikhs*, or *Sikhs* in receipt of rations. The *Jinsi Sikh* is mostly found in the following portions of Kashmir territory, viz., Parganahs Tral, Hamal, Kirohan, Biroh and Ranbirsinghpore. They live by agriculture and personal service."

"*Muhammadans*.—Up to 1349 A. D. there was not a single Muhammadan in Kashmir. In 1341 Bulbul Shah, a Muhammadan ascetic of renown, came here from Turkistan via Ladakh, and took up his habitation in a spot just below the All Kadal (fifth bridge of city Srinagar), where his mausoleum is held in great veneration. In those days Reinchan Shah, a Thibetan and Buddhist whose original name was Ratanjbu, had been banished from his country while yet a youth, and sought the protection of Rāja Udiander king of Kashmir, who gave him an asylum, and assigned him a *jagir* to live in Parganah Lal. Meanwhile an expedition headed by Zukdar Khan marched into Kashmir, and Udiander escaped the general slaughter which followed, by relinquishing his kingdom. Reinchan Shah, who remained behind, forcibly married his Rani (known as the Kut Rani) and took possession of the kingdom."

"Having been expelled from the father land in tender years, Reinchan Shah was naturally ignorant of the doctrine and ritual of his original faith; he offered to become a Hindu, but on his application being rejected by the Brahmans, Bulbul Shah prevailed on him to embrace Muhammadanism. It was in this manner that the Muhammadan faith first found its converts and adherents in Kashmir, who, under the auspices of a line of Muhammadan kings in general, and Sikandar (idol-destroyer) in particular, increased so steadily that the country may now be said to be almost Muhammadan, the reversion of the Hindu community dating only from the days of Zain-ul-Abdin. The proselytes to Islamism in Kashmir were mostly from the original Hindu population, strangers and foreigners being but few, and this is the more patent from the fact that the present Muhammadan population is divided and sub-divided in accordance with the distinctions observable among their fellow countrymen, though the lapse of years has slightly modified particular caste derivations, so as to make them unrecognizable by the light of previous custom. It has come to be recognised as a sort of analogy, that as the trade, occupation, or *habitat* of the person, so the peculiar affix to his name, as for instance, *Asir-khar*, the *khar* referring to the occupation of blacksmith, *Sobhan shah*, or carpenter, then again *Ramzan Kokpura*, from *Kokpur*, the name of the ancestral home, &c., &c."

"Of course it must be expected that a certain proportion of the resident Muhammadan population comprise families whose progenitors or common ancestors had been foreigners, and although, as already observed, these are remarkably few, it is significant that they are up to the present even known as *bahar is ar hus* or foreigners."

"The *Sheikhs* who are the convert class of Kashmir Muhammadans, as distinguished from the *Sayad*, *Moghal* or *Pathan*, are the following castes, viz. :—"

"(1) *Pirādār*, the descendants of *fakirs* (holy mendicants) and others of religious worth or sanctity, quite irrespective of their descent."

"(2) *Bābāzādār*, or descendants of the *Khalifas* of Makhdam Sāhib, whose shrine is considered the most sacred in the country."

"(3) *Fains*, the original Muhammadans of Srinagar City, considered also the purest and of the best descent. These are sub-divided into castes as follows :—"

"(1) Kānth, (2) Gāndra, (3) Bachh, (4) Bāndi, (5) Gānch, (6) Gāni, (7) Dār, (8) Pakshival, (9) Vakil, (10) Ashai, (11) Shāl, (12) Kunra, (13) Ishlu, (14) Dīwāni."

"Of a lesser status among Muhammadans of Kashmir are the shawl-weavers and embroiderers and the zamindars of the country, and it must be remembered that those from among them who know Arabic are, in addition to their names, styled *Mullān*, *Fāis* and *Maulān*."

39. The Kashmiri Pandit may be divided into the following classes: the priest class who perform the religious rites and ceremonies of the Hindús; the Jotshi class who are versed in mythology and astrology with its minor branches; and draw up calendars, cast horoscope and profess to prophecy future events. Excepting only of course the *Karkun*, which has been mentioned above, Tiku Rázdán, Tak, Munshi, Mathu, Kachru, Pandit Sipru Bhan, Zitsbu, Raina, Wangmo, Maja, Kokhu and Dila as mentioned by Mr. Lawrence in his "Valley of Kashmir" may be said to be the chief *karms* or tribes of the Pandits. Of these the Dír family have enjoyed much influence, but it may be generally remarked that social position is determined by the nature of the occupation followed rather than by family *karm*; and those who are employed in State service hold their heads high above those who are engaged in trade and cultivation. The Pandits of Kashmir, unlike their brethren of the sister Province of Jammu and the Punjab, are not so punctilious in matters of *chhut* (defilement or pollution by touch), and will use water fetched by Muhammadans. In times gone by a good part of the services in connection with marriage ceremonies, such as the carriage and delivery of cooked eatables and sweetmeats, &c., prepared for distribution amongst the members of the caste and relatives on the occasion of the ceremonial rites, specially known as *bhaji* was performed by the Musalmáns, and this practice though on the wane owing to numerous causes, the principal being the disfavour with which it is regarded by the Hindu ruler of the country, still holds its ground. The performance of the discharge of religious rites and the duties of priesthood depend on practice rather than on social precedence, and the priestly class is divided into two sections, one being called *parohits* and the other known as Gurns, the latter hold in point of social status, a second place in comparison to the *parohits*. In Kashmir also these classes are hereditary just as is the case with this class of the priesthood all over India. As a rule, Kashmiri Brahmans partake of animal food, but those nevertheless who abstain from indulgence in such food, command veneration and respect for the sacrifice. The use of poultry, garlic and onion is abhorred by a good Pandit, and the penalty is excommunication for those found guilty of their use.

40. Watis is akin to the *mochi* class is the only impure caste amongst the Hindús and Muhammadans of Kashmir; they are neither allowed to enter the precincts of the temple amongst the village community nor they are permitted to live amongst the village community. Their residence is distinguishable by the secluded huts at the extreme outskirts of the village.

41. The Muhammadan tribes may again be divided into:—

- (1) *Sayads*, who are of all the Muhammadans the most respected owing to their descent from the prophet. These are sub-divided into those (a) who practise *pirimuridi*, the vocation of spiritual tuition to disciples; and (b) who have taken to agriculture. The titular nomenclature of the Sayad is Mir, and curiously enough the epithet Mir changes its significance just as it is used either as an affix or prefix to the name of Sayad. A Sayad's position as a priest or a layman is discerned according as the word Mir stands before or after its name, respectively.
- (2) *Mughals*.—They came to Kashmir in the early part of Musalmán reign, but they have now practically lost all trace of their nationality and intermarry promiscuously with other Kashmiri Musalmáns.
- (3) *Patháns*.—They are more numerous than the Mughals, and inhabit chiefly Uttar Máchipura Tahsil of the Kashmir Province.
- (4) *Sheikhs*.—This is a very numerous class and represents the descendants of the original Hindús who were converted to Islám by Musalmán conquerors or by propounders of Islám, like Sikandar, the iconoclast, or Shah Hamdan, the saint. Their *karm* or tribe name usually resembles those of the Hindús, but they appear to have lost all traces of the old customs which they inherited from their Hindu ancestors. The fact that there is a tendency amongst them to abandon their old family *karm* and assume any imposing titles makes an attempt at the classification of Sheikhs according to social precedence a very

difficult task. Mr. Lawrence may happily be quoted in this connection:—"There is nothing to prevent Abdulla, the Doom, calling himself Abdulla Pandit if he choose. At first the people would laugh, but after a time if Abdulla Pandit prospered his descendants would exhibit a lengthy pedigree-table tracing their family back to one of the petty Rájas, lord of three villages and possessor of a fort; the ruins of which still stand in Abdulla Pandit's village." The chief among those, however, are Pírzádas, the highly respected class. The Bábas, a class of religious mendicants, the Rishís, Sajjada nashins or servitors at Muhammadan shrines and the Mullahs. Among the inferior tribes may be mentioned the Dooms, Galawans, Chankans, Hájies, Bhandas and Watils.

FRONTIER DISTRICTS.

42. The inhabitants of the Frontier Districts, particularly those of Gilgit and Astore Tahsils, can be divided into the following three chief classes in regard to their racial origin:—

- (a) Arab race,
- (b) Aryan race,
- (c) Aborigines,

now indiscriminately designated as Shinoke tribe.

The Arab race is again divided into the two following classes:—

- (1) Ranoo.
- (2) Sheen.

43. The Aryan race is chiefly traceable in Yashkan or Bashkan caste. The Dooms and other low castes are the remnants of the aborigines. It is stated that the Sheens are the descendants of Abu Jahál. His cousin, Zalroom, had four sons who having been defeated by Ali, fled to Herát through Persia and Seistan. From there one of them went towards Báshgal, and his descendants now inhabit Kafiristán. The second brother took up his abode in Swát and Bajaur, and the third came up the Indus Valley, and the Sheens of this district are stated to be his descendants. The Ranoo caste claim for themselves descent from Muhammad Haneefa, the youngerson of Ali. They are stated to have come to Badakhshán in the seventh century of the Christian era, the period when that *iláka* was conquered by the Arabs. From Badakhshán they are stated to have moved forward to Chitrál, Yásin and district Báltistán. In Báltistán the principal castes are four:—

- (1) Raja. | (3) Sayad.
- (2) Balti. | (4) Brukpa.

44. Within the above general divisions, individuals of families are distinguished by the name of an ancestor with the addition of "pa" which means "of" in the Balti dialect, or by the name of the place from which the family has immigrated. The principal of these sub-castes are the following:—

- (1) Adcalpa. | (4) Om. | (7) Nakhchoas.
- (2) Kodpa. | (5) Doom. | (8) Olpa.
- (3) Akhounpa. | (6) Gashopa | (9) Chhoraspa.

LADAKH AND EASTERN PART OF KARGIL.

45. The prevailing population of Ladákh and the eastern part of Kárgi are Buddhists. They are of Turánian stock. They can be divided into the following castes and sub-castes:—

Castes.		Sub-Castes.		
(1) Gyapo (the caste of Rájas)	...	Nil.		
(2) Jeerak (the caste of officials)	...	(1) Kaloun,	(2) Lunkpo,	(3) Kharpoon,
		(4) Oonpo,	(5) Largi.	
(3) Mangirk (the caste of cultivators)	...	(1) Takhchus,	(2) Solpoon,	(3) Naugsoo,
		(4) Tonspoon,	(5) Taghehe,	(6) Naghtuk,
		(7) Dogpa,	(8) Lama,	(9) Shinkhin,
		(10) Saigar,	(11) Lamkhan.	
(4) Reengan (the menial caste)	...	(1) Baida,	(2) Moon,	(3) Garva.

46. It may be noted that in the Frontier Districts almost everybody performs for himself the requirements that may be necessary for his daily life, and consequently there are few distinct occupations worth the name.

A short note as to occupation of each caste or sub-caste is added.

- (1) Kharpoon caste is now almost extinct.
- (2) Oonpo are mostly astrologers by occupation.
- (3) Largi are mostly physicians.
- (4) Mangirk are largely cultivators. They also follow other occupations such as that of a blacksmith, tailor, &c.
- (5) The Moon usually play upon the native drums, &c.
- (6) Baida are mostly beggars.

The castes observe no social distinction in the use of particular diets. They are, however, careful to marry within their own caste as far as possible. The Buddhists have no aversions against Muhammadans whom they give their daughters in marriage and food cooked by whom they can eat.

2. In addition to these there are some Sayads also in Gilgit and Báltistán. Though insignificant in numbers yet they are held in the highest of esteem by all classes in the country. In the districts of Gilgit and Báltistán some Kashmiris are also to be found. They are known by the name of Kashers, which in Kashmiri language mean Kashmiri. They seem to have migrated to the country during the time of Ahmed Shah Abdáli much about the year 1760 A. D.

3. Sheikhs, i.e., new converts from the Budh religion.

4. Arghons, the half caste Muhammadans. They are the offspring of intermarriages between Buddhists and Muhammadans.

47. The different parts of the Frontier Districts are inhabited by the following tribes:—

- (1). Bhuttas or *Shinoki* tribes found in Gilgit.
- (2). Bálties in Báltistán.
- (3). Buddhists in Ladákh Tahsil, Zaskar tract and eastern part of the Kárgil Tahsil.
- (4). Brukpas inhabit a part of the Ladákh and Kárgil Tahsils.
- (5). Gujars, a nomadic tribe, are found on the mountains and the plains alike, in fact wherever pasture exists.

Of these the Bhuttas or the Shinoki tribe of the Gilgit District may be sub-divided into the following four distinct classes—Ranoos, Sheens, Yashkans and Dooms. The first of these is a tribe of the highest distinction and in point of precedence holds a position next only to the ruling families of the country. Not only their features and statures but their manners and habits are also quite different from all other inhabitants of the country. In the order of social scale the Sheens come next after them. Although Yashkans grow in numbers yet they in significance do not occupy very high position. It is insinuated that Aryan blood runs in their veins, but there is no authority in support of the allegation, and as these people have been found in these parts from times immemorial, any attempt at finding a clue to their origin becomes fruitless.

48. Dooms stand lowest in the scale, and according to one tradition they are declared to be the relics of the aborigines, while according to another they are described to be the camp followers of the Sheens who settled down here after the conquest of the country.

49. Bálties are found in Báltistán and are of Turanian descent closely related to Ladákhis and Tibetans; with their conversion their physical appearance has also undergone a change and the nose is much less compressed than among the Ladákhis. Their hard lives and scanty fare tell upon their physique, as they are usually shallow, thin and care-worn. Their women, as a rule, are extremely ugly looking. They are simple in their habits—straightforward and honest, though they are now becoming more used to the ways of this world. They are

greedy and lacking in generosity. Polygamy is allowed, but few Bálties keep more than one wife owing to poverty. Marriages for a limited period known as *mata*, i.e., marriage of the nature of a convenience are common amongst them, and not considered immoral. Divorce is easy, and except among the Rájás, involves no disgrace at all. Early marriage also prevails. In their religious tenets they are followers of the Shia persuasion, or are Nár Bakhshies, a dissenting sect of Shias. The two are not on good terms with one another, but the gulf between them is not so wide as amongst the Shias and the Sunnis. They live upon grain or dried fruits prepared in various ways. *Changan* or polo is their chief sport.

50. The Brukpas are said to have been introduced in the districts by the old chiefs of Skardu subsequent to their conquest of Chitral, and are inferior to pure Bálties who never inter-marry with them. Physically they are a finer race than the Bálti, and generally more noisy and turbulent but useful withal.

DRESS.

51. *Gilgit and Astore*.—The men wear a long *choga* with a cap upon their head which is mostly of *patti*. The cap is in the form of a sack folded at the ends; they not unoften make use of the cap as their pocket. The women wear a long shirt and in some parts trousers also. Their head-dress alone is a cap, but different in shape to that worn by a man. The *parda* system is almost unknown in the whole of the Frontier Districts. The whole population of these districts is filthy in their habits and set little store by, very much like their Kashmiri brethren.

52. *Báltistán*.—The head-dress of the people of Báltistán is different to that of the people of Gilgit and Astore, inasmuch as it has no fold at the brim.

53. *Ladakh*.—The costume of the Buddhist is very different to that of the inhabitants of the other parts of the Frontier Districts; usually they fasten band round their waist above their *choga*. Their cap covers the hinder part of their heads and their ears, and no doubt is useful in the intensely cold climate of Ladakh.

The hair on the head are plaited just like those of women in the Punjab, and they have a long plaited tuft of hair hanging behind. The women wear a sort of protector made of black wool over their ears which is by them intended to add to their beauty, but strictly speaking protects them from cold. The women enjoy full freedom.

The *chhang* beer is almost universally used by the Buddhists for general consumption and in the oblations to their deities. It is also used in all religious ceremonies and feasts.

MARRIAGE.

54. *Infant marriages*.—The practice of early marriage is more common amongst the Hindús. The Muhammadans have also now taken to it, but it is not so predominant and is only to be met with amongst the well-to-do families. It is generally prevalent amongst the Hindu tribes of the country, i.e., Kashmiri Pandits. They deem it as one of the most important duties of their life to marry their children as early as possible, and infant marriage is considered by them not only as a proper discharge of a religious duty but is also regarded a *reflecting* credit on the family where it is preserved. The natural outcome of this is a feeble offspring incapable of any hard work or labour unlike their *confrères* Muhammadans who are strong and well built.

55. *Widow marriage*.—Widow marriage amongst the Hindús as a matter of religion is strictly prohibited while no such restriction according to the Muhammadan law attaches to it. A widow amongst the Muhammadans can please herself by contracting as many marriages as she likes. Although not religiously forbidden the Muhammadans of the Srinagar city look upon re-marriage with disfavour, and in this they seem to take after their Hindu brethren. Widow marriage is, however, common enough amongst the Sikhs.

56. *Hypergamy*.—This form of marriage is not known in the province of Kashmir. The majority of the people are of the poorer classes and have simple notions about this in general, and this description of marriage indulged in more or less by the aristocracy hardly suits their wants.

57. Young Muhammadans are more religious than their *confrères* of Jammu Province.

The method and the manner of their worship is characterised by a style which impresses the beholder with the deep sense of piety, in fact amongst wags the proverb has it that a Kashmiri (Muhammadan) will soften even God Almighty by bowing and scraping before him.

POLYANDRY IN LADAKH.

58. Polyandry prevails in two forms, one where several brothers have one wife only; the other where two men conjointly possess one woman for a wife.

One of these two men is the real or first husband and he associates another with himself as a co-partner for his wife, particularly if he has no man to assist him in his husbandry. The assistant husband is locally called *Farsakh*. In the former case only brothers may take a joint wife, cousins being admissible. In the latter case the husbands are never brothers. It is reported that of a family of brothers the custom is for the two elder (sometimes even three) brothers to share a wife.

59. Younger brothers if any become either Lamas or (*Makhpa*), i.e., *Khāng-lamād*. A man may not marry in his own household.

60. The explanation given by the Ladákhis of the cause of polyandry is that owing to paucity of land its division is undesirable in the extreme, and therefore it is open to an individual who has none to help him in his daily avocations and cannot afford to engage a servant to join another with himself in all things, wife included. Generally, the wife spends night with the eldest of the husband's brothers when at home, although there are exceptions also to this rule. It is said that in Ladák there is no device practised in order to secure privacy as mentioned by Strabo in Arabia, but the leaving of sticks, shoes, &c., at the door would imply the presence of such a thing in parts of Ladák.

61. Each house in Ladák is readily distinguished from the typical family name which it is customary to bear, and which is derived from some common ancestor. As a general rule, the children take the father's house name

or that of the first husband, in case he is an assistant husband. Children take to the mother's family name, where the husband is a *mukhpa* or *khānu-damād*, which means wife's servant.

62. No brother can take a separate wife while dwelling with his brothers. He can, however, do so if he becomes *mukhpa*, that is, goes to live with his wife in her father's house, in this case he can claim no share in the common wife or the family property, although he may sometimes continue to live in his own house with the consent of his brothers. To quote an actual instance of this, a gentleman named Sanam Piljori has got four sons, one of whom is at Sabao, the second at Chianspa, the third at Leh, these have gone over to dwell with the family of their wives; while the fourth son enjoys proprietary rights of the family property, &c.

63. The family property goes to the eldest son living with the family, and the property passes to him either at his father's death or at his marriage. He is, however, held responsible for the maintenance of his other fathers, and for the dowry of his sisters. In the absence of the male issue the eldest daughter under similar circumstances takes his place and inherits the family property, and as the head of the family is held liable by the Government of the country for the dues, &c., of the State. The surplus female population appears to be disposed of in the following manner:—

- (a) Ladākhi may take a second wife or even a third wife (locally called *chang-chang* or joint wives), if his first and second wives are childless, or they are incapable of attending to the family duties. But few can afford this.
- (b) In Leh many Buddhist women become Muhammadans and contract marriage with the half caste Muhammadans of the country or with Musalmān traders or even with sepoy, &c.
- (c) A certain number take to religious service as *chomos* or *truns*.
- (d) Heiresses select their own husbands.
- (e) The rest live on labour and in certain cases by contracting illegal friendship.

64. There are no instances known of a group of brothers marrying jointly or severally a group of sisters.

65. The wife of a polyandric household can introduce or consent to the introduction of her own younger sister as joint wife or *chang-chang*.

66. The eldest brother or the first husband is always considered the father and addressed by the children as such. Younger brothers or *sarakh* are or is addressed as tittle fathers or father. Custom here agrees with Strabo's account of Arabs in this particular. Natives are of opinion that it would not be an insult to ask a man about his father's name, but it is seldom done, as the eldest brother is invariably held to be the father of all the children unless his long and uninterrupted absence from the family or some other cause of a similar nature renders the possibility of his paternity quite questionable. But even in such a case there is nothing debarring him from the title.

67. The people have a favourable feeling towards child bearing. Parents of the bridegroom or a bride first look out for a bride or *mukhpa*, i. e. *khānu-damād*, and when these people succeed in finding a match betrothal takes place. The relatives of the bride or the bridegroom as the case may be sometimes after a month or two, sometimes even after a year, assemble to initiate the marriage ceremonies. Towards the close of the day the *Nayopa* (literally buying men) who are gorgeously dressed *cap-i-pia* set out headed by the bridegroom for the bride's house and beg entrance.

They are not allowed to enter and beaten back with sticks, unless they successfully pass the ordeal of answering a certain set of questions to the entire

satisfaction of the bride's friends. When they are admitted into the house they are permitted to state the object of their visit. A paltry sum of money may sometimes affect the entrance. All this answering and questioning is done by means of songs. A few rupees may assist in opening the door. The gate is generally guarded by two Lamas or more, reciting some words and whirling round the head of the bridegroom an earthen pot with something in it. This is broken to pieces by knocking against a stone upon which they first write something with a piece of charcoal. The party then sits down for a feast while music and dancing are going on. The bride and the bridegroom are seated on a carpet together where they dine. On the following day a Lama appears, and reads out some portions from the Buddhist scripture. After this the bride and the bridegroom accompanied by their friends ride to the house of the bridegroom where more feasting and dancing is indulged in, and the number of Lamas now increases. This is continued for several days. In most cases the marriage ceremonies are performed openly, but some poor people who cannot afford to bear marriage expenses at the time perform the religious part of the ceremonies forthwith, reserving the dinner and shows, &c., for some more convenient time. When the bridegroom enquires for his bride he is told she cannot be found, when at last produced she is brought to him weeping. This and the beating of the bridegroom's friends with sticks evidently point to what was formerly known marriage by capture, while the name of Nyapo "buying men" applied to the bridegroom's friends points to the former practice of purchase of the bride. But it is said that purchase is now no longer affected, although a rich bridegroom may even now give to the father of the poor bride a sum of money which is eventually returned in the shape of a dowry.

MARRIAGE CEREMONIES IN GILGIT.

For the following description of the matrimonial rites in Gilgit I am indebted to the Assistant Political Agent at Gilgit, Captain A. D. Macpherson.

68. When a boy reaches 16 or 17 years of age his parents consider it time he should marry and accordingly set about to find a wife for him. As soon as they know of a likely girl, they invite the headmen of their own village to a feast and request them to ask the father of the girl to give his daughter in marriage.

The headmen carry this message to the father of the girl, who entertains them for one or two days in his house. In the meantime the father of the girl invites all his relatives and the headmen of his own village, and consults them in the matter. If they approve of the marriage a prayer is read by both the parties as sealing the promise. The boy's father now presents the following things to the girl's father as a token of their new relationship:—

Cloth	...	...	...	...	5 Yards.
Needle	...	...	...	...	1
Knife	...	...	...	...	1
Rope	...	...	...	...	1

A period is also fixed for celebrating the marriage and the party returns. About a fortnight before the appointed time the father or guardian of the boy starts for the girl's village with three *tuloos* of gold (*Tuloo* = 8 *mashas*) which he gives to her father, and further details as to the number of individuals to join the procession as well as the exact date of the same are now also fixed. Returning home he makes all necessary arrangements and also sends four seers of *ghi*, called "*tao ai ghi*" (*ghi* of the pan) for the "*tao*" (pan) ceremony, which cannot be performed until the *ghi* is received. If there is any delay in sending it he has to pay one *tuloo* of gold as a fine for being late.

69. The "*tao*" ceremony is performed before a number of village people at 8 p. m. on the night before the marriage. A large iron is placed in the middle of the assembly and a man of the Katchati or Babusi family comes forward with some *ghi*, *atta*, and seeds of wild rue or leaves of *chili* which he places in the pan and then lights a small fire beneath it; as soon as the contents begin to smoke he holds the pan by its brim and lifting it up with his hands above his head commences to dance to the accompaniment of the band while the people applaud and sing this song.

- (1) *Tang tao Baju Gul yao.*
Tang tao jet Tanyu na diayam.
Tang tao aki Tunanam.
- (2) *Tang tao Gilgit Malika.*
Tang tao jet Tanya na diayam.
Tang tao aki Tunanam.
- (3) *Tang tao Hajat ai yashki, &c.*
- (4) *Tang tao Romat ai yashki, &c.*
- (5) *Tang tao Kashir Shoh mira, &c.*
- (6) *Tang tao pola mappuna, &c.*
- (7) *Tang tao beera maghlota, &c.*
- (8) *Tang tao Uvir Khana Ra, &c.*
- (9) *Tang tao Suchyo Girkisa, &c.*
- (10) *Tang tao Maryo Mochtya, &c.*
- (11) *Tang tao Nulo But ajih.*

Translation.

- (1) The pan belongs to Bairgul.
I will never let any one place this pan on the earth.
I will place it there myself.
- (2) The pan belongs to Malik, the chief of Gilgit.
I will never let any other place the pan on the earth.
I will place it there myself.

- (3) The pan is worthy of belonging to kings, &c.
- (4) The pan is worth being kept by a family, &c.
- (5) The pan belongs to Shah Mir, the chief of Kashmir, &c.
- (6) The pan belongs to Magpun, the chief of Skardu, &c.
- (7) The pan belongs to Maghlot, the chief of Nagar, &c.
- (8) The pan belongs to Khana, the Ra of Yasin, &c.
- (9) The pan belongs to righteous Girkis, the ruler of Hunza, &c.
- (10) The pan belongs to Maryo, the son of Machat (a celebrated person of the Rano family, &c.)
- (11) The pan is placed on Nalls But, &c.

At the same time the women recite the following songs;—

- (1) *Thaki wazham Bair Gul yao.*
Thaki wazham jet minyaiiki Nadiayam.
Thaki wazham aki menam.
- (2) *Thaki wazham Gilgit malika.*
Thaki wazham jet Minyaiiki Nadiayan.
Thaki wazham aki menam.
- (3)—(11) *Do. do. do.*

Translation.

- (1) A large coral grain belongs to Bair Gul.
 I will never let another string this on a thread.
 I will string it myself.
- (2) A large coral grain belongs to Malik, the chief of Gilgit.
 I will never let another string this.
 I will string it myself.
- (3—11) Continues on the lines of the above song till it ends.

The Katchota then places the pan on the hearth but only for a moment and lifting it up again he commences to dance and sing in the above manner. Once more he repeats this performance and thus ends the "Duban" ceremony. He then brings out a maiden from the crowd and makes her cook some small cakes on the pan; when four or five cakes are ready she hands over her task to other women who readily take it up. Leaving the women to cook a dinner for them the men go to another room where they make merry by dancing and singing throughout the night, which is known as the "*Tao ai Rat*," the night of the pan. If the procession has to go to a village at some distance, the bridegroom bathes at dawn and then putting on their neatest and cleanest clothes, the retinue starts singing the following song recited by the bridegroom:—

"Aroo rake arga Stomaidodai.

"Ajih at Salam ik theam."

Translation.

I will go into my home and will salam my dearest mother whose milk I have sucked.

Hereupon he proceeds to his home to salute his mother, and on his return the party recites the following poem:—

- (1) *Agooroo bai la agooroo But.*
- (2) *Ashto Shohiz ik ala agooroo bai la agooroo But.*
- (3) *Nuh but Sonai tulsi agooroo bai la agooroo But.*

Translation.

- (1) Grow heavy O stone! grow heavy.
- (2) A blessed day has come to-day.
 Grow heavy O Stone! grow heavy.
- (3) This stone will be weighed with gold
 Grow heavy O stone! grow heavy.

Towards the evening when the party reaches their destination they make known their arrival by a merry shout which is responded to by the opposite party. Both parties then enter the bride's house and commence to compete with each other in reciting songs and boasting of the noble and heroic deeds of their ancestors and their chiefs. Then after partaking of food they commence dancing, which they keep up till late in the night. The next morning the priest who always accompanies the procession with the bridegroom, reads the marriage service. The girl's father then brings the ornaments, clothes, utensils, &c., for his daughter.

If he is a well-to-do man he presents the above things and does not charge their cost to the husband. By so doing his son-in-law is barred throughout his life from making any claim to the above property, which is henceforth considered as that of his wife, and on her husband's death she can, if she so wish, marry any one she pleases. But if, on the other hand, the girl's father is a poor man, and cannot afford to present the above things free then the boy's father has to pay their equivalent at the time either in cattle, clothes or whatever the arbitrators may decide, and by so doing the bridegroom acquires full control over the property and on his death his wife can only marry again with the consent of his relatives. The above custom is called "*Kailik Mallak*." When the ceremonies are over the party makes its preparations to return. To entice the damsel out of her home the people recite the following song:—

- (1) *Nikha malai bilite take khiororam.*
- (2) *Nikha Ohar ai barai take khiororam.*
- (3) *Nikha Sonola kinjo take khiororam.*
- (4) *Nikha Kivori achhi take khiororam.*
- (5) *Nikha Mukklo Doni take khiororam.*

Translation.

- (1) Come out O beloved of your mother! why are you delaying.
- (2) Come out O water sprite! why are you delaying.
- (3) Come out O possessor of golden locks! why are you delaying.
- (4) Come out O mistress of charming eyes! why are you delaying.
- (5) Come out O owner of pearly teeth! why are you delaying.

On this she is brought out, but weeps bitterly at the separation from her dearest relatives, and the assembly sings the following song:—

- (1) *Phonar ai malai ai nai rothly rangbrijai.*
- (2) *Hune khui ajih brejai Malai ai rothly rangbrijai.*
- (3) *Thky bujo dija a nai ro Malai ai rothly rangbrijai.*

Translation.

- (1) Do not weep O flower-like girl! thy complexion will turn pale.
- (2) You will go on a lofty hill O Girl! thy complexion will turn pale.
- (3) You will by weeping (burn your heart) thy complexion will turn pale.

POLYGAMY.

70. The subjoined statement shows the Provinces in which polygamy prevails. I am of opinion that our figures in this respect do not seem to be as satisfactory as they ought to have been.

71. It is questionable that out of the total Muhammadan population which forms the bulk of the entire population of the State, only 552 should have been, as is the case, returned as having two wives, 132 as having three wives and only 31 as having four wives. Of this number 182, 38 and 7, respectively, are shown in the Province of Jammu, 169, 42 and 11, respectively, in the Province of Kashmir, and the rest are accounted for in the Frontier Districts. In my opinion the number seems to be quite disproportionate to the total Muhammadan population, as neither custom or usage nor religion forbids the indulgence of the luxury of having more wives than one.

72. It is very difficult to give any reason for this paucity in numbers; excepting, perhaps, on the one hand, the impoecuniosity of the Muhammadans in general and a trait of fecundity on the other, characteristic of the Kashmiri females, the consequence of which might act as a bar to possess a multiplicity of wives.

73. As regards the Hindús the numbers of males with two wives goes down to 96, 73 and 2, respectively, in Jammu, Kashmír and the Frontier Districts; while the numbers 3, 5 and 1 stand in the same order per male having three wives. In the column showing four marriages only one male is shown in Jammu and three in Kashmír.

74. I am again of opinion that in addition to these figures being inaccurate as regards numbers in this instance too they are also misleading as to the fact whether the numbers of the wives represent the living partner or only denotes the celebration of the marriage so many times. I think that some of the enumerators have entered the number of the marriages, while others have gone by the numbers of the living wives and others again of a less careful nature have totally omitted to enter this information and saved themselves the trouble of what they thought useless botheration.

75. Amongst the Sikhs there are only 11 cases who have got two wives. Turning to the female population we find that there are only three and two females having two or three husbands, respectively, in the Udhampur District of the Jammu Province; 9, 5 and 1 having 2, 3 and 4 husbands in the Frontier Districts. All these are Muhammadans.

76. In addition to the two forms of marriages as mentioned above, i.e., polyandry and polygamy, it is reported there exists another form of marriage too, which takes place not only subsequent to but long after begetting of children and grandchildren. This form of marriage prevails amongst a certain community called *Thars*, something like Meghs in the District Udhampur of the Jammu Province.

77. The original issue in all such cases is not what might be called quite out of wedlock, the initial nuptial rites having been fictitiously performed in symbolic manner by invoking the help of some typical inanimate object, such as a tree, a pillar, a post, the mill stone or the stone and the like for this celebration, when practically the paramour of the girl is the genuine bridegroom all the time. Although not unoften these matrons duly enter into legitimate bonds of matrimony, yet their children bear the names of the object with which the initial marriage of their mother was celebrated.

78. This description of marriage may not under the circumstances be inaptly styled Post-gigno-gamy if the Census Commissioner for India be pleased to pass the invention of such a term.

Jammu and Kashmir State.

Province.	Total.			Males.						Females.						Remarks.										
	Total.	Males.	Females.	Hindus.		Sikhs.	Musalmans.		Others.	Total.	Hindus.	Sikhs.	Musalmans.		Others.											
				Two marriages.	Three marriages.		Four marriages.	Five marriages.					Two marriages.	Three marriages.			Four marriages.	Five marriages.								
Udako Total	1,168	1,096	72	883	172	41	171	9	4	11	552	132	31	149	31	6	50	18	4	12	7	1	38	11	3	
Jammu including Jagra	444	438	6	372	20	18	90	3	1	11	182	38	7	88	9	5	4	5	4	5	3	1	1	1	1	District Udhampur.
Kashmir	303	303	..	312	47	14	73	3	6	..	108	42	11	..	..	..	..	..	..	..	..	..	..	..	..
Frontier	121	368	60	206	75	14	2	1	..	..	204	32	13	63	22	1	40	16	4	9	5	1	37	11	3	Polyandry chiefly common in Ladakh District.

CHAPTER IX.

OCCUPATION.

(1) The columns of the schedule dealing with the occupations of the population have not been as fully or as clearly written as one would have wished. In villages or amongst the rural communities there are to be found but only a very limited number of occupations in the majority of cases, in juxtaposition to cities where gathering of the people from different parts of country and the comparative high standard of comfort, constitute a cause for the supply of varied and numerous demands by the cosmopolites who inhabit the place; and this accounts for not only the different description of occupations, but the promiscuous nature in which they are sometimes practised. I am of opinion that so far as the main occupations of the classes are concerned, there is little reason to charge enumerators with discredit notwithstanding the fact that some of the entries were a little too indefinite. A great number of them, however, have failed to fill up the columns for subsidiary occupations, provided for in the schedules, and thereby perhaps vitiated the desired results. The reasons for the omissions were probably not only wish on the part of the enumerators to avoid any elaborate discussion with the party interrogated, but also his own carelessness coupled with a desire to finish the enumeration of his block as speedily as possible. The scheme of the classification of the occupations is one as proposed and issued by the Census Commissioner for India, differing considerably from the system adopted in previous years. Males and females, actual workers and dependents, have for the first time been distinguished from each other, and this fact combined with the other differences of treatment renders comparison between the results of 1901 and former years a matter of some difficulty. It may be possible here and there to point out variations in the numbers following any one trade or profession; but, on the whole, it appears desirable to restrict one's remarks to the results recently tabulated, and thereby afford a basis suitable for future comparison.

(2) We would deal firstly with the three or four occupations followed by the largest numbers of persons in the State. A perusal of Table XV shows that the occupations which claim the largest number of persons in the kingdom are (i) agriculture, (order 5); (ii) textiles, fabric and dress, (order 12); (iii) personal, household and sanitary services, (order 6); (iv) commerce, (order 18); (v) learned and artistic profession, (order 20); (vi) independence, (order 24); (vii) food, drink and stimulants, (order 7).

(3) A glance at the Subsidiary Table I attached herewith will at once exhibit that the number of actual workers is invariably less than the persons supported. It is only in the 12th order of textiles, fabric and dress that the percentage borne by the actual workers to persons unsupported is the highest, i.e., 2.26 as against 2.38, excepting, of course, order XXIV in which the proportion as borne by the actual workers to dependents is nearly equal, i.e., 1.06 and 1.40. Agriculture demands our particular attention not only because the recent Famine Commission speaks of it that, "At the root of much of the poverty of the people of India and the risks to which they are exposed in seasons of scarcity lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the population, and that no remedy for present evils can be complete which does not include the introduction of a diversity of occupation through which the surplus population may be drawn from agricultural pursuits and led to find their means of subsistence on manufacture or some such employment," but also because of its being the only occupation out of the seven ones counted above in which the proportion borne by the supported persons to the actual workers is the highest and stands at 54.2 per cent. on the total population of the State. Under the specified classifications it consists of:—(a) landholders and tenants; (b) agricultural labourers; (c) growers of special products; (d) agricultural training and supervision of forests.

(4) Turning our attention to each of these sub-orders we find that in (a) the proportion borne by the actual workers to the dependents is almost equal as it naturally should be. But in the second sub-order (b) of agricultural labourers the percentage of dependents falls far short of the actual workers which stands

at 1.57, out of which 1.56 is the figure for the rural areas and the remaining .01 stands for the cities. The poor figure of .16 per cent. declares want of interest in the growth of special products.

(5) I again revert to the observation made by the Famine Commission, and remark that manufactures and commerce are undoubtedly the true palliatives for the deplorable condition of the masses. For centuries the bulk of the population of this country has been a patient, indefatigable class of agriculturists with few wants, and contented with the annual outturn of their agricultural labour. This, however, remains to be seen that what change will the exigencies of the time work in the avocations of the people, when I see that the wherewithal "the mobile and restless condition of capital and labour" and the spirit of enterprise that characterises great commercial nations is totally wanting in this country.

The second heading "textiles, fabric and dress" accounts for 2.26 per cent. of actual workers on the total population of the State. This order comprises of the following five sub-orders:—

- (a) Wool and fur (38).
- (b) Silk (39).
- (c) Cotton (40).
- (d) Jute, hemp, flax, &c. (41).
- (e) Dress (42).

In this order the sub-order (e) No. 42 stands highest in both respects—what in respect of actual workers, and what in respect of proportion of dependents to the actual workers—when compared with other sub-orders under the same head, leaving of course No. 40, the preparation of cotton, which shows 64.9 per cent. of the actual workers and 51.8 of the dependents to the actual workers. There are 17.4 per cent. of actual workers in the sub-order and 26.3 per cent. of dependents on actual workers. Next to this under order XII is the sub-order No. 38, i.e., workers on wool and fur showing a percentage of 15.4 of actual workers and 19.4 of dependents.

(6) Commerce demands our attention next, and we see that the percentage of the actual workers on the total population is only .64, while the same or persons supported is 1.3. In this order are included the sub-orders:—

- (a) Money and security.
- (b) General merchants.
- (c) Dealings unspecified.
- (d) Middlemen, brokers, agents.

In this class "Dealing unspecified" shows the highest percentage of actual workers, and stands at 62.6. Middlemen, brokers and agents count only 2.96 per cent. of actual workers in this order, while 18.8 and 15.9 per cent. are the figures for the men engaged in carrying on the money and security business and general merchants, respectively.

(7) Personal, household and sanitary services occupy .89 per cent. of the total population of the State, and persons supported by them bear 1.11 percentage.

This head comprises of:—

- (a) Personal and domestic services
- (b) Non-domestic entertainments
- (c) Sanitation

Percentage of the actual workers under the head sub-order is only .10; 4.36 comes under the head of sanitation, while 95.26 per cent. of the population is under this head appropriated by personal and domestic services.

(8) In the list of the occupations then appear the "Learned and artistic professions," which affords engagement to about .62 per cent. of the total population of the State, the percentage of the dependents being 1.05.

This order gives rise to the following sub-orders :—

- (a) Religion.
- (b) Education.
- (c) Literature.
- (d) Law.
- (e) Medicine.
- (f) Engineering.
- (g) Natural Science.
- (h) Pictorial art and sculptures.
- (i) Music, acting, dancing.

Now, we see that religion is the only profession which claims the largest number of persons in this order. The percentage for the actual workers stands at 78.08 while the figures for the dependents in the same sub-order are 76.87. Amongst the other sub-orders of the same head it is only education that shows a percentage of 7.83 for the actual workers, while the percentage, 2.15, is claimed by law, excepting medicine, which cuts a very poor figure of .44 per cent. Adverting to heading 6 "Independent," order XXIV we observe about 1.40 per cent. of the total population of the State who are found in the columns of supported ones, while 1.06 is the percentage on the total population of the actual workers. We find only two sub-orders—

- (a) of property and alms;
- (b) of "At the State expenses"

under this head, and find that while one (a) exhibits 89.82 of the actual workers and 87.22 per cent. is the proportion borne by the dependents to the actual workers in this order; the other (b) shows 10.1 and 12.9 per cent., respectively, only.

(9) We can see that the calling pertaining to the vehicles and vessels, No. X, in the list of classification by the Census Commissioner, claims the smallest number of persons of the total population of the State, the percentage of these going down as low as .0001 of the dependents on the actual workers and .00014 of their supporters. The sub-order cart, carrying, &c., however, demands the attention of about 59 per cent. of this order, while 25 per cent. are found to be working in each of the other two sub-orders. In the scale of ascendancy, orders XXI and XXIII stand upon the same footing, and in each case show .01 per cent. of the total population of the State engaged in the occupations, while exactly the same figure is for the dependents on the actual workers.

(10) A perusal of the Subsidiary Table IV attached to this chapter will show that majority of the population we find employed as workmen or engaged in other subordinate duties. The columns for "owners, managers and superior staff" is entirely blank, with the single exception of 15 employed in water-works department of the State in both the Provinces of Jammu and Kashmir.

(11) A glance at the Subsidiary Table VII will show that order XXII, earth-work and general labour, shows an increase of cent. per cent.

(12) Indefinite and disreputable professions show a decrease of 99.7 per cent. and the reason for this may be accounted for not only in the advance of civilization, but also in greater accuracy and precision with which the enumeration had been conducted. Leaving the twenty-second order out of question we find that order III, service of Native and Foreign States, shows an increase of 93.5 per cent. since 1891.

(13) We find that there seems to be a general tendency towards decrease since 1891. Turning our attention to Subsidiary Table IX we find that the proportion borne by the female actual workers to the male ones is highest in order XXIII, and shows a percentage of 167.8, while in order VIII it is nearly half. Naturally enough, it is lowest in order III, the service of Native and Foreign States. In order XII the proportion stands at three-fourth per cent. Excepting the orders XXII, XXIV and XVI the percentage of the female workers is fairly low.

Subsidiary Table No. I.
General distribution of Occupation.

ORDER AND SUB-ORDER.			PERCENTAGE OF TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER.		PERCENTAGE OF ACTUAL WORKERS EMPLOYED.		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS.	
			Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1			2	3	4	5	6	7	8	9
CLASS A—										
Order	No.	I	32	21	—	—	48	15	08	24
Sub-order	"	1	—	—	36	17	—	29	—	17
"	"	1 A	—	—	27.8	80.3	11.8	16	17.2	18.7
"	"	2	—	—	19.9	10.6	9.02	10.0	3.7	4.8
"	"	3	—	—	51.9	20.65	3.1	35.6	3.7	36.3
Order	"	II	13	26	—	—	13	13	0	7
Sub-order	"	4	—	—	7.87	20.90	1.37	0.50	8.18	17.81
"	"	4 A	—	—	02.16	79.02	47.27	44.80	41.41	37.68
Order	"	III	43	20	—	—	16	18	28	15
Sub-order	"	6	—	—	08.55	07.98	50.51	42.34	09.82	32.16
"	"	7	—	—	2.29	2.01	—	2.29	—	2.01
CLASS B—										
Order	No.	IV	75	44	—	—	0	44	0	75
Sub-order	"	8	—	—	09.0	09.0	1.001	08.6	1	09.5
"	"	9	—	—	44	37	17	37	19	18
Order	"	V	54.2	80.98	—	—	1	20.83	13	54.10
Sub-order	"	10	—	—	08.14	09.29	30	07.78	001	09.2
"	"	11	—	—	1.07	32	01	1.50	—	32
"	"	12	—	—	15	118	08	08	010	010
"	"	13	—	—	100	00	02	08	02	04
CLASS C—										
Order	No.	VI	1.11	89	—	—	17	72	23	98
Sub-order	"	14	—	—	05.26	05.18	10.90	78.30	19.53	75.03
"	"	15	—	—	10	18	04	00	05	13
"	"	16	—	—	4.86	5.44	2.18	2.18	2.44	5.20
CLASS D—										
Order	No.	VII	1.00	04	—	—	10	79	24	1.45
Sub-order	"	17	—	—	44.43	40.06	8.55	25.88	4.51	52.55
"	"	18	—	—	53.6	48.85	0.6	43.05	6.52	49.3
"	"	19	—	—	12.47	11.08	1.5	10.87	1.12	6.03

SUBSIDIARY TABLE No. I—continued.

ORDER AND SUB-ORDER		PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB-ORDER		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
		Persons supported	Actual workers	Actual workers	Dependents	In cities	In rural areas	In cities	In rural areas
I		2	3	4	5	6	7	8	9
CLASS D—CONTD.									
ORDER	No. VIII	15	13	...	...	02	11	94	11
Sub-order	" 20	...	...	1.4	3.7	1.32	08	3.7	...
"	" 21	...	...	38.8	90.3	12.6	55	24.5	71.8
ORDER	" IX	11	05	...	...	05	03	96	05
Sub-order	" 22	...	...	16.2	81.3	69	9.3	42.5	38.8
"	" 23	...	...	32.4	124.3	15.8	13.6	75.9	49.4
ORDER	" X	0001	00014	...	...	00007	00007	0001	...
Sub-order	" 24	...	...	25	...	...	25	...	...
"	" 25	...	...	50	100	50	...	100	...
"	" 26	...	...	25	...	...	25	...	...
ORDER	" XI	12	22	...	...	03	19	05	97
Sub-order	" 27	...	...	2.16	1.56	04	2.12	23	1.33
"	" 28	...	...	2.01	3.15	1.55	146	2.48	67
"	" 29	...	...	23	90	23	03	28	05
"	" 30	...	...	5.35	5.58	1.33	4.12	1.06	4.32
"	" 31	...	...	08	2.23	76	22	1.34	88
"	" 32	...	...	06	04	06	03	04	...
"	" 33	...	...	4.05	5.29	02	4.00	1.05	4.04
"	" 34	...	...	...	...	...	...	...	...
"	" 35	...	...	7.03	5.8	6.38	15	5.39	31
"	" 36	...	...	74.53	70.28	00	74.44	13	70.25
"	" 37	...	...	5.02	5.35	1.29	3.78	805	4.55
ORDER	" XII	3.38	2.29	...	...	92	1.34	60	1.72
Sub-order	" 38	...	...	15.4	19.4	9.4	8.9	8.9	10.5
"	" 39	...	...	1.84	2.6	1.1	7	1.3	1.52
"	" 40	...	...	64.9	51.8	19.7	45.2	3.8	49.00
"	" 41	...	...	4	2	3	10	2	...
"	" 42	...	...	17.4	26.3	10.06	7.4	13.6	12.7
ORDER	" XIII	41	23	...	...	07	16	09	32
Sub-order	" 43	...	...	54.9	55.1	20.2	54.7	15.3	39.8
"	" 44	...	...	8.3	7.3	3.1	5.3	3.2	4.0
"	" 45	...	...	9	1.01	7	3	9	1
"	" 46	...	...	36.07	36.6	5.57	30.3	4.4	32.3

SUBSIDIARY TABLE No. 1—continued

ORDERS AND SUB-ORDERS.	PERCENTAGE IN TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER.		PERCENTAGE IN ACTUAL WORKERS EMPLOYED.		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS D—CONCLAS								
Order " XIV	32	15	—	—	506	144	91	31
Sub-order " 47	—	—	98	121	96	—	121	—
" " " 48	—	—	99-23	99-89	294	95-99	293	26-01
Order " XV	36	22	—	—	94	99	98	38
Sub-order " 49	—	—	71-13	70-24	15-98	55-16	18-67	56-57
" " " 50	—	—	28-85	29-75	1-67	26-98	4-84	25-41
Order " XVI	92	92	—	—	61	91	61	91
Sub-order " 51	—	—	5	105	—	5	—	105
" " " 52	—	—	95-0	95-94	52-65	42-85	54-21	44-83
Order " XVII	75	32	—	—	62	31	62	72
Sub-order " 53	—	—	23	75	62	31	68	72
CLASS E—								
Order No. XVIII	13	94	—	—	94	5	26	104
Sub-order " 54	—	—	18-8	9-04	2-9	14-9	1-49	7-55
" " " 55	—	—	15-9	15-65	4-15	11-49	5-65	10
" " " 56	—	—	62-6	25-6	12-81	49-79	8-9	21-9
" " " 57	—	—	2-96	3-3	1-45	1-51	2-2	1-1
Order " XIX	40	26	—	—	16	25	12	37
Sub-order " 58	—	—	1-03	1-03	71	92	59	45
" " " 59	—	—	37-48	41-9	2-3	35-18	3-22	28-63
" " " 60	—	—	54-3	45-6	29-21	29-09	18-05	39-75
" " " 61	—	—	5-19	9-2	1-05	4-14	2-32	2-58
" " " 62	—	—	1-91	9-07	1-9	71	1-7	1-37
CLASS F—								
Order No. XX	165	92	—	—	18	49	24	61
Sub-order " 63	—	—	70-03	70-87	11-01	62-62	11-83	65-04
" " " 64	—	—	8-83	5-5	1-15	2-68	1-57	1-93
" " " 65	—	—	7-83	4-91	1-55	6-28	2-30	2-61
" " " 66	—	—	2-15	2-91	1-16	99	1-72	1-19
" " " 67	—	—	5-3	5-20	1-79	2-51	1-99	2-21
" " " 68	—	—	44	42	22	22	33	99
" " " 69	—	—	—	91	—	—	—	91
" " " 70	—	—	3-7	9-05	3-4	3	2-68	3-7
" " " 71	—	—	3-0	2-08	7	2-9	69	2-26

SUBSIDIARY TABLE No. I—concluded.

ORDER AND SUB-ORDER.	PERCENTAGE OF TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER.		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
CLASS F—CONCLO.								
ORDER No. XX— CONCLO.								
Order " XXI	01	01	—	—	00	01	00	01
Sub-order " 72	—	—	25.88	17.65	16.95	12.22	12.50	4.90
" " " 73	—	—	71.11	82.29	12.50	50.52	19.00	68.55
CLASS G—								
ORDER No. XXII	04	03	—	—	02	00	14	80
Sub-order " 74	—	—	45	3.1	0	42	08	3.02
" " " 75	—	—	98.9	96.9	18.7	77.2	85.4	81.5
ORDER " XXIII	01	01	—	—	0	01	0	01
Sub-order " 76	—	—	99.74	98.69	41	10.74	37.85	74.84
" " " 77	—	—	20	1.3	—	00	—	1.3
CLASS H—								
ORDER No. XXIV	1.40	1.00	—	—	05	09	10	1.30
Sub-order " 78	—	—	89.82	87.22	4.89	84.03	5.00	81.50
" " " 79	—	—	10.1	12.7	2.21	1.80	2.00	10.81

Subsidiary Table II.

Distribution of the agricultural population by districts.

Districts	Population supported by agriculture	Percentage of agricultural population to district population	PERCENTAGE OF AGRICULTURAL POPULATION	
			Actual workers	Dependents
1	2	3	4	5
Jammu Province	1,181,000	76	91	30
Kashmir Province	820,228	71	21	30
Frontier Districts	212,872	84	22	72

Subsidiary Table III.

Distribution of industrial population by districts.

Districts	Population supported by industry.	Percentage of industrial population to district population.	PERCENTAGE ON INDUSTRIAL POPULATION OF	
			Actual workers	Dependents.
1	2	3	4	5
Jammu Province	266,803	17.5	11.2	6.2
Kashmir Province	175,056	13.4	6.6	9.0
Frontier Districts	1,732	7	4	2

Subsidiary Table IV.

Distribution of the industrial population by Domestic and Factory Industries.

NAME OF INDUSTRY.	Owners, managers, superior staff.	Workmen and other subordi- nates.	Total actual workers.	PERCENTAGE ON ACTUAL WORKERS OF	
				Home workers.	Factory workers.
1	2	3	4	5	6
Butchers and slaughterers		297	297	100	
Cow and buffalo herpers and milk and butter sellers		5,894	5,894	100	
Fishermen and fish curers		723	723	100	
Fish dealers		102	102	100	
Powl and egg dealers		8	8	100	
Choe preparers and sellers		1,079	1,079	100	
Miscellaneous		790	790	100	
Rice mills		1	1	100	
Sugar factories		3	3	100	
Bakers		1,703	1,703	100	
Flour grinders		4,049	4,049	100	
Grain and pulse dealers		1,124	1,124	100	
Grain parchers		60	60	100	
Makers of sugar, molasses and gur by hand		2	2	100	
Oil pressers		3,718	3,718	100	
Oil sellers		409	409	100	
Rice pounders and huskers		472	472	100	
Sweetmeat makers		790	790	100	
sellers		133	133	100	
Vegetable and fruit sellers		1,899	1,899	100	
Miscellaneous		325	325	100	
Aerated water factories		1	1	100	
Distilleries		11	11	100	
Ice factories		2	2	100	
Waterworks	15	16	30		100
Curriers, hotel, lout and grocerant sellers		1	1	100	
Grocers and general condiment dealers and staff		1,219	1,219	100	
Opium, bang, ganja, &c., preparers		35	35	100	
sellers		18	18	100	
Salt sellers		1,597	1,597	100	
Tobacco and snuff sellers		451	451	100	
Toddy sellers		15	15	100	
Wine and spirit distillers		12	12	100	
sellers		61	61	100	
Miscellaneous		3	3	100	
Match, candle, torch, lamp, lantern makers and sellers, &c.		53	53	100	
Collarier, miners and other subordinates...		4	4	100	
Coal dealers, brokers, company managers, &c.		8	8	100	
Hay, grass, and fodder sellers		1,400	1,400	100	
Firewood, charcoal and cow-dung sellers		2,310	2,310	100	
Brick and tile factories		34	34	100	
Stone and marble works		5	5	100	
Brick and tile makers		359	359	100	
sellers		7	7	100	
Lime, chunam and shell burners		111	111	100	
sellers		2	2	100	
Building contractors		71	71	100	
Masons and builders		871	871	100	
Painters, planters and glaziers		55	55	100	
Thatchers		1	1	100	
Stone and marble workers		40	40	100	
Railway and tramway factories		1	1	100	
Painters of carriages, &c.		2	2	100	
Shipwrights, boat builders, &c.		1	1	100	
Paper makers and sellers		135	135	100	
Stationers		6	6	100	
Printing presses		2	2	100	
Hand press proprietors, lithographers and printers		47	47	100	
Book binders		58	58	100	
Book sellers, book agents and publishers		24	24	100	
Watch and clock makers		16	16	100	
sellers and opticians		1	1	100	
Wood and ebony carvers		1	1	100	
Cotton stamp makers and sellers		16	16	100	
Turners and lacquerers		205	205	100	
Dye makers and seal, &c., engravers		60	60	100	
Mica, flint and talo workers and sellers		10	10	100	
Mosaic and alabaster workers and sellers		27	27	100	
Toy, kite and rage-makers and sellers		3	3	100	
Rukka sham makers and sellers		49	49	100	
Paper-maché workers and sellers		12	12	100	
Music and musical instrument makers		6	6	100	
Makers of bangles other than glass		1	1	100	
of glass bangles		123	123	100	

Subsidiary Table IV—continued.

NAME OF INDUSTRY.	Owners, managers, superior staff.	Workmen and other subordi- nates.	Total actual workers.	PERCENTAGE ON ACTUAL WORKERS OF	
				Home workers.	Factory workers.
1	2	3	4	5	6
Sellers of glass bangles	147	147	100	...
Imitation and pewter jewellery makers	2	2	100	...
Rosary bead and necklace sellers	7	7	100	...
Flower garland makers and sellers	24	24	100	...
Bubble cloth makers, embroiderers and sellers	269	269	100	...
Whip, good and walking sticks, &c., makers	194	194	100	...
Knife and tool makers	237	237	100	...
" " grinders	5	5	100	...
Plough and agricultural implement makers	2,975	2,975	100	...
Looms and loom comb makers and sellers	1,473	1,473	100	...
Mechanics other than Railway mechanics	2	2	100	...
Sugar press makers	7	7	100	...
Arsenals	203	203	100	...
Gun-makers, menders and sellers	54	54	100	...
Ammunition, gunpowder and firework makers	44	44	100	...
" " " sellers	17	17	100	...
Makers of swords, spears and other weapons	7	7	100	...
Carpets weavers	1,084	1,084	97	93
Shawl weavers	8,602	8,602	100	...
Felt and plush workers	101	101	100	...
Persons occupied with blankets, woollen cloth and yarn, fur, feathers and animal wool	280	280	100	...
Wool carders	2	2	100	...
Wool dyers	8	8	100	...
Dealers in woollen goods, fur and fashions	37	37	100	...
Silk filatures	1	54	55	...	100
Silk mills	7	483	490	...	100
" worm reapers and cocoon gatherers	142	142	...	100
" carders, spinners and weavers; makers of silk braid and thread	481	481	...	100
Sellers of raw silk, silk cloth braid and thread	72	72	100	...
Silk dyers	1	1	...	100
Cotton spinning weaving	1	1	100	...
" cleaners, pressers and ginners	1,058	1,058	100	...
" weavers, hand industry	12,839	12,839	100	...
" carpet and rug makers	1	1	100	...
" spinners, sizers and yarn boosters	27,417	27,417	100	...
" yarn and thread sellers	46	46	100	...
Calenderers, rollers and printers	247	247	100	...
Cotton dyers	795	795	100	...
Tape makers	133	133	100	...
Dealers in raw fibres	2	2	100	...
Rope making and net makers	31	31	100	...
" " " sellers	5	5	100	...
Fibre matting and bag makers	308	308	100	...
" " " sellers	3	3	100	...
Embroiderers and lace, muslin makers	505	505	100	...
Hat, cap, and turban makers, binders and sellers	413	413	100	...
Hosiery and haberdashery	101	101	100	...
Piece-goods dealers	1,124	1,124	100	...
Tailors, milliners, dress-makers and hatters	9,286	9,286	100	...
Goldsmiths' dust-washers	28	28	100	...
Enamellers	52	52	100	...
Electro-platers	47	47	100	...
Dealers in plate and plateware	27	27	100	...
Gold and silver wire drawers and braid makers	514	514	100	...
Workers in gold, silver and precious stones	2,039	2,039	100	...
Dealers in gold, silver and precious stones	477	477	100	...
Bram, copper, and bell-metal workers	392	392	100	...
" " " sellers	178	178	100	...
Workers in tin, zinc, quicksilver and lead	55	55	100	...
Sellers of tin, zinc and lead goods	2	2	100	...
Iron foundries	6	6	100	...
Workers in iron and hardware	2,436	2,436	100	...
Sellers of iron and hardware	47	47	100	...
Makers of glass, chinaware other than bangles	3	3	100	...
Potters and pot and pipebowl makers	4,228	4,228	100	...
Sellers of potteryware	3	3	100	...
Griststone and millstone makers and moorders	129	129	100	...
Carpentry works	3,888	3,822	100	...
Dealers in timber and bamboo	106	106	100	...
Woodcutters and sawyers	868	868	100	...
Baskets, mats, fans, screens, brooms, &c., makers and sellers	1,717	1,717	100	...
Comb and tooth stick makers and sellers	43	43	100	...
Leaf-plate makers and sellers	214	214	100	...
Wax, honey and forest produce collectors and sellers	17	17	100	...

Subsidiary Table IV—concluded.

NAME OF INDUSTRY.	OWNERS, managers, superior staff.	Workmen and other subordi. nates.	Total actual workers.	PERCENTAGE ON ACTUAL WORKERS OF	
				Home workers.	Factory workers.
1	2	3	4	5	6
Soap factories		139	139	100	
Chemists and druggists		151	151	100	
Borax refiners		1	1	100	
Soap sellers		8	8	100	
Antimony preparers and sellers		9	9	100	
Madder, saffron and log-wood workers and dealers		3	3	100	
Ink makers and sellers		1	1	100	
Perfume in incense and sandalwood sellers		7	7	100	
Persons occupied with miscellaneous dyes		2	2	100	
Leather dyers		213	213	100	
Shoe boot and sandal makers		8,142	8,142	100	
Tanners and curriers		1,179	1,179	100	
Sellers of manufactured leather goods		134	134	100	
hides, horns, bristles and bones		92	92	100	
Water-bag, wall-bag, bucket and ghee pot makers		5	5	100	

Subsidiary Table V.

Distribution of the commercial population by Districts.

Districts.								Population supported by commerce.	Percentage of commercial population to District population.	PERCENTAGE OF COMMERCIAL POPULATION OF	
										Actual workers.	Dependents.
1								2	3	4	5
Jammu Province								31,523	2.07	71	1.36
Kashmir								40,489	3.49	1.68	2.41
Frontier Districts								1,385	.54	.24	.30

Subsidiary Table VI.

Distribution of the professional population by Districts.

Districts.	Population supported by profession.	Percentage of profes- sional population to district population.	PERCENTAGE OF PRO- FESSIONAL POPULATION OF	
			Actual workers.	Dependents.
1	2	3	4	5
Jammu Province	26,752	1.76	68	1.08
Kashmir	20,484	1.77	58	1.19
Frontier districts	1,580	.69	20	.19

Subsidiary Table VII.

Occupation by orders 1901 and 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (-).
1	2	3	4
I	9,291	57,305	-83.8
II	3,938	10,512	-62.9
III	12,559	817	+93.5
IV	31,799	29,957	-20.2
V	1,575,108	1,722,886	-9.1
VI	22,474	34,772	-61.6
VII	49,195	60,452	-18.6
VIII	4,443	15,002	-70.5
IX	2,199	3,092	+38
X	4	...	-100
XI	12,297	4,124	+66.4
XII	69,006	145,783	-52.6
XIII	12,093	25,516	-52.6
XIV	9,280	13,202	-29.7
XV	13,514	26,970	-47.9
XVI	661	1,064	-37.8
XVII	21,801	32,399	-22.7
XVIII	37,787	61,462	-38.5
XIX	14,568	22,316	-34.9
XX	30,575	45,467	-32.7
XXI	461	2,068	-77.04
XXII	27,464	...	+100
XXIII	306	101,306	-99.7
XXIV	40,992	67,677	-39.4

Subsidiary Table IX.

Occupation of Females by orders.

Order.	NUMBERS OF ACTUAL WORKERS.		Percentage of females to males.
	Males.	Females.	
1	2	3	4
I	6,032	109	1.7
II	7,625	161	2.1
III	8,641	4	.05
IV	11,281	1,401	1.2
V	5,85,268	34,386	4.2
VI	22,758	3,195	12.6
VII	24,319	3,270	13.4
VIII	2,565	1,207	46.9
IX	1,498	58	3.9
X	4	...	...
XI	6,202	260	4.1
XII	30,888	28,667	77.2
XIII	6,825	65	.9
XIV	3,860	500	12.7
XV	6,582	259	3.9
XVI	283	57	20.14
XVII	9,085	680	7.5
XVIII	18,185	523	2.9
XIX	8,618	1,366	15.4
XX	16,872	1,368	8.1
XXI	257	13	5.05
XXII	15,044	4,765	31.7
XXIII	143	240	167.8
XXIV	24,588	6,597	26.82

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